

[No. 19.]



JOURNAL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

1887.

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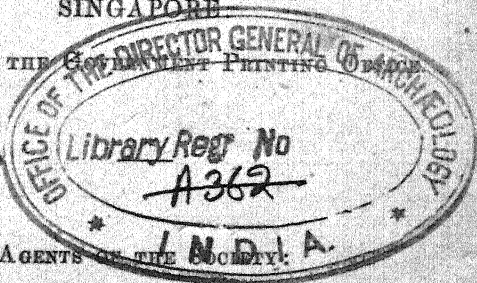
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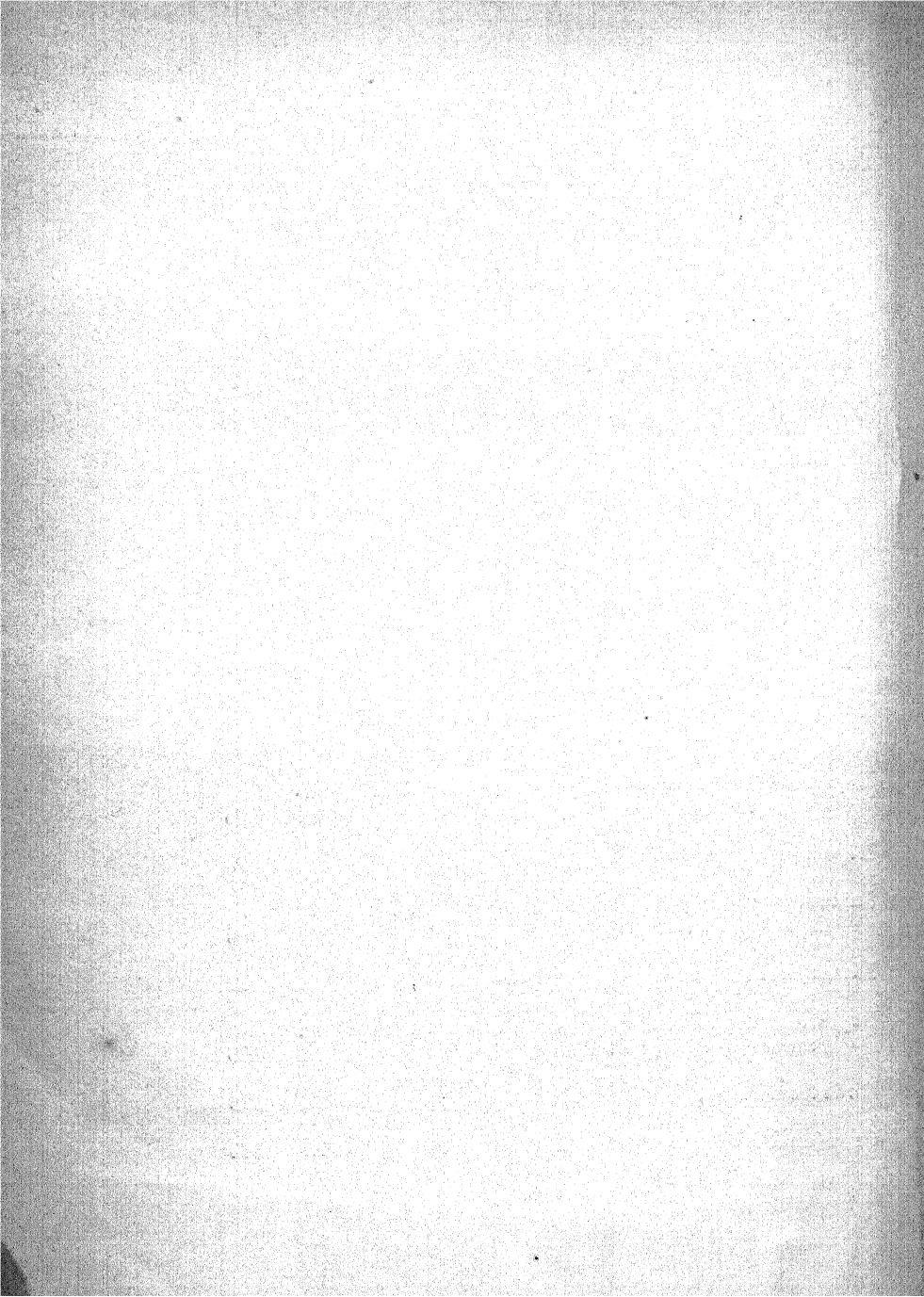
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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

COUNCIL FOR 1888.

The Hon'ble A. M. SKINNER, *President.*

W. A. PICKERING, Esquire, C.M.G., *Vice-President, Singapore.*

D. LOGAN, Esquire, *Vice-President, Penang.*

H. T. HAUGHTON, Esquire, *Honorary Secretary.*

EDWIN KOEK, Esquire, *Honorary Treasurer.*

W. DAVISON, Esquire,

A. KNIGHT, Esquire,

S. LESLIE THORNTON, Esquire,

C. STRINGER, Esquire,

H. L. NOBONHA, Esquire,

} *Councillors.*

LIST OF MEMBERS

FOR

1888.

Nos.	Names.	Addresses.
1	ABRAHAMSON, E. E.	British North Borneo.
2	ADAMSON, The Hon'ble W.	Singapore.
3	ARMSTRONG, A.	Malacca.
4	ASHWORTH, Lieut. P., R.E.	Singapore.
5	AYRE, A. F.	Singapore.
6	BAMFFYLDE, C. A.	Sarawak.
7	BEESTON, Capt. R. D.	British North Borneo.
8	BERNARD, F. G.	Singapore.
9	BICKNELL, W. A.	Penang.
10	BIRCH, J. K.	Province Wellesley.
11	BLAND, R. N.	Province Wellesley.
12	BONSER, The Hon'ble J. W.	Singapore.
13	BRANDT, D.	Singapore.
14	BROWN, L. C.	Europe.
15	BRYANT, A. T.	Penang.
16	BROWN, Dr. W. C.	Penang.
17	BUCKLEY, C. B.	Singapore.
18	BURBIDGE, W.	Malacca.
19	BURKINSHAW, The Hon'ble J.	Singapore.
20	CAMERON, Capt. M. A., R.E.	Singapore.
21	CAVENAGH, General Sir ORFEUR	London.
22	CEBEUTH, G. B.	Singapore.
23	CLIFFORD, H. C.	Perak.
24	COPLEY, GEORGE	Malacca.
25	CREAGH, C. V.	British North Borneo.
26	CROIX, J. E. DE LA	Paris.

MEMBERS FOR 1888,—*Continued.*

Nos.	Names.	Addresses.
27	CURRIE, C.	Singapore.
28	DALMANN, C. B.	Europe.
29	DALY, D. D.	.....
30	DAVISON, W.	Singapore.
31	DELONCLE, FRANÇOIS	Paris.
32	DENISON, N.	Perak.
33	DENNYS, Dr. N. B.	Perak.
34	DENT, ALFRED	London.
35	DEW, A. T.	Perak.
36	DICKSON, Hon. Sir J. F., K.C.M.G.	Europe.
37	DIETHELM, W. H.	Europe.
38	DOWN, St. V. B.	Singapore.
39	DUNLOP, Colonel S., C.M.G.	Singapore.
40	EGERTON, WALTER	Penang.
41	ELCUM, J. B.	Malacca.
42	EVERETT, A. H.	British North Borneo.
43	FERGUSON, A. M., Jr.	Colombo.
44	GENTLE, A.	Singapore.
45	GILFILLAN, S.	London.
46	GOSLING, T. L.	Singapore.
47	GOTTLIEB, F. H.	Penang.
48	GOTTLIEB, G. S. H.	Penang.
49	GRAHAM, JAMES	London.
50	GRAY, A.	Sydney, N. S. W.
51	GUERITZ, E. P.	Jelëbu.
52	GULLAND, W. G.	London.
53	HALE, A.	Perak.
54	HAUGHTON, H. T.	Singapore.
55	HELSDINGEN, Dr. R. VAN BEN- NINGEN VAN	Deli.
56	HERVEY, The Hon'ble D. F. A.	Malacca.
57	HEWETT, R. D.	Perak.

MEMBERS FOR 1888,—*Continued.*

Nos.	Names.	Addresses.
58	HILL, E. C.	Singapore.
59	HOLE, W.	.....
60	HOSE, C.	Sarawak.
61	HOSE, Right Revd. Bishop G. F. (Honorary Member)	Sarawak.
62	HULLETT, R. W.	Singapore.
63	IBRAHIM BIN ABDULLAH, Inche	Johor.
64	IRVING, C. J., C.M.G.	Europe.
65	JOAQUIM, J. P.	Singapore.
66	JOHOR, H. H. The Sultan of the State and Territory of, G.C.M.G., G.C.S.I. (Honorary Member)	Johor.
67	KEHDING, F.	Labuan, Deli.
68	KELLMANN, E.	Europe.
69	KER, T. RAWSON	Johor.
70	KNIGHT, ARTHUR	Singapore.
71	KOEK, EDWIN	Singapore.
72	KROM MUN DEWAWONGSE VARO- PRAKAR, H. R. H. Prince	Bangkok.
73	KYNNERSLEY, C. W. S.	Penang.
74	LANGEN, VAN	Kota Raja, Acheen.
75	LAUGHER, H.	Singapore
76	LAVINO, G.	Singapore.
77	LAWES, Revd. W. G. (Honorary Member)	New Guinea.
78	LEECH, H. W. C.	Perak.
79	LEMPRIÈRE, E. T.	Labuan.
80	LITTLE, R. M.	British North Borneo.
81	LOGAN, D.	Penang.
82	LOW, Sir HUGH, K.C.M.G.	Perak.
83	MACPHEE, Revd. A. S.	Singapore.
84	MAXWELL, R. W.	Penang.

MEMBERS FOR 1888,—*Continued.*

Nos.	Names.	Addresses.
85	MAXWELL, The Hon'ble W. E., C.M.G.	Penang.
86	MEREDITH, Ven. Archdeacon T.	Singapore.
87	MEREWETHER, E. M.	The Dindings.
88	MIKLUHO-MACLAY, Baron (Honorary Member)	Sydney, N. S. W.
89	MILLER, JAMES	Singapore.
90	MUHRY, O.	Europe.
91	NANSON, W.	Singapore.
92	NORONHA, H. L.	Singapore.
93	O'SULLIVAN, A. W. S.	Penang.
94	PALGRAVE, F. GIFFORD (Hono- rary Member)	Europe.
95	PARSONS, J. R.	.....
96	PAUL, W. F. B.	Sungei Ujong.
97	PELL, BENNETT	London.
98	PERHAM, Revd. J. (Honorary Member)	Sarawak.
99	PICKERING, W. A., C.M.G.	Singapore.
100	POOLES, FRED.	Singapore.
101	READ, W. H. M., C.M.G.	London.
102	RICKETT, C. B.	Penang.
103	RITTER, E.	Europe.
104	RODGER, J. P.	Sélangor.
105	ROST, Dr. R. (Honorary Member)	London.
106	ROWELL, Dr. T. IRVINE	Singapore.
107	SARAWAK, H. H. The Raja of (Honorary Member)	Sarawak.
108	SATOW, E. M., C.M.G.	Bangkok.
109	SCHAALJE, M.	Rhio.
110	SCOTT, Dr. DUNCAN	Perak.
111	SEAH LIANG SEAH, The Hon'ble	Singapore.

Nos.	Names.	Addresses.
112	SERGEL, V.	Europe.
113	SHELFORD, The Hon'ble T.	Singapore.
114	SKINNER, The Hon'ble A. M.	Singapore.
115	SMITH, H. E. Sir CECIL C., K.C.M.G.	Singapore.
116	SOHST, T.	Singapore.
117	SOURINDRO MOHUN TAGORE, Raja, Mus. D.	Calcutta.
118	STEINGER, C.	Singapore.
119	SWETTENHAM, F. A., C.M.G.	Selangor.
120	SYED ABUBAKAR BIN OMAR AL JUNIED	Singapore.
121	SYED MOHAMED BIN AHMED AL SAGOFF	Singapore.
122	SYERS, H. C.	Selangor.
123	TALBOT, A. P.	Singapore.
124	TAN KIM CHING	Singapore.
125	TENISON-WOODS, Revd. J. E. (Honorary Member)	—
126	THOMPSON, A. B.	Deli.
127	THORNTON, S. LESLIE	Singapore.
128	THOROLD, F. THOROLD	Perak.
129	TREACHER, W. H.	Perak.
130	TRÜBNER & Co., Messrs.	London.
131	VERMONT, The Hon'ble J. M. B.	Province Wellesley.
132	WALKER, H.	British North Borneo.
133	WALKER, Major R. S. F.	Perak.
134	WATSON, E. A.	Johor.
135	WHEATLEY, J. J. L.	Johor.
136	WONNACOT, Revd. B.	.....
137	WRAY, L.	Perak.
138	WRAY, L., Jr.	Perak.
139	YULE, Colonel, c. B. (Honorary Member)	London.

PROCEEDINGS
OF THE
ANNUAL GENERAL MEETING
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
HELD AT THE
RAFELES MUSEUM
ON
MONDAY, 24TH SEPTEMBER, 1888.

PRESENT :

The Hon'ble A. M. SKINNER, A. CURRIE, Esq., C. STRINGER, Esq., C. B. BUCKLEY, Esq., W. DAVISON, Esq., S. L. THORNTON, Esq., E. KOEK, Esq., A. KNIGHT, Esq., H. L. NORONHA, Esq., and H. T. HAUGHTON, Esq.

The Annual Report for the year 1887 was then read by the Honorary Secretary (H. T. HAUGHTON, Esq.) and adopted by the meeting.

A ballot was then taken for the officers for the present year, with the following result :—

COUNCIL FOR 1888.

President,—The Hon'ble A. M. SKINNER.

Vice-Presidents,—Singapore: W. A. PICKERING, Esq., C.M.G.; Penang: D. LOGAN, Esq.

Honorary Secretary,—H. T. HAUGHTON, Esq.

Honorary Treasurer,—E. KOEK, Esq.

Councillors,—W. DAVISON, Esq., A. KNIGHT, Esq., S. L. THORNTON, Esq., C. STRINGER, Esq., H. L. NORONHA, Esq.

Some conversation then ensued on the large amount of subscriptions in arrear. The Honorary Treasurer, E. KOEK, Esq., explained the difficulty he experienced in collecting subscriptions from members who are not resident in the Colony. The following resolution was finally moved by Mr. BUCKLEY and adopted unanimously :—

“The meeting regrets that the Society is hampered by so large an amount of arrears of subscription, and hopes that the Council will use its best efforts to collect them before the close of the year.”

The Honorary Secretary mentioned to the meeting that some valuable papers relating to the life of Sir STAMFORD RAFFLES were being compiled by Dr. ROST, of the India Office, and that the Revd. R. B. RAFFLES was engaged on a Sketch of the Life of Sir STAMFORD RAFFLES. It was proposed to publish these papers in a popular form, and he had been for some time in correspondence with Dr. ROST and Mr. GULLAND on the subject, but the scheme had hardly yet assumed a definite shape. The meeting declared itself generally in favour of the scheme, but it was resolved to await a further communication from Dr. ROST before pledging the Society to any particular form of support.

The meeting then closed.

ANNUAL REPORT
OF THE
COUNCIL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
FOR THE YEAR 1887.

The Council for the year 1887 on retiring have, they believe, a fairly satisfactory Report to lay before the Society.

Since the last General Meeting, the following new members have been elected by the Council, subject to confirmation, under Rule XI, by a General Meeting :—S. LESLIE THORNTON, Esq., Singapore; CHARLES HOSE, Esq., Sarawak; HENRY WALKER, Esq., Sandakan; E. M. MEREWETHER, Esq., The Dindings; Lieut. P. ASHWORTH, R.E., Singapore; R. M. LITTLE, Esq., British North Borneo; the Rev. BRYAN WONNACOT, Hong-kong; Captain M. A. CAMERON, R.E., Singapore; A. T. BRYANT, Esq., Penang; the Hon'ble SEAH LIANG SEAH, Singapore; W. NANSON, Esq., Singapore; Dr. W. C. BROWN, Penang; F. THOROLD THOROLD, Esq., Perak; Dr. R. VAN BEUNINGEN VAN HELSDINGEN, Deli, Sumatra; and WM. DAVISON, Esq., Singapore.

The Council announce with regret the deaths of the following members :—the Abbé FAVRE (Honorary Member), G. P. TOLSON, Esq., H. BROOKE LOW, Esq., C. BAUMGARTEN, Esq., N. CANTLEY, Esq., and HO AH YIP WHAMPOA, Esq.

The following members withdrew their subscriptions at the end of the year:—Dr. BIEBER, the Rev. L. C. BIGGS, G. R. LAMBERT, Esq., and PETER NUY, Esq.

The Abbé FAVRE died in France on the 17th March last year, in his 76th year, and the following minute was entered in the proceedings of a meeting of the Council of the Society held on the 3rd June, 1887:—

“The Council desire to record their sense of the great loss sustained by the Society and all interested in Malayan literature, in the death of one who was so distinguished a Malay scholar and lexicographer.”

The new edition of the Map of the Peninsula was completed and sent to Mr. E. STANFORD for publication in June last, with the further geographical information referred to in the Annual Report for 1886. At the suggestion of Mr. STANFORD, the names in Malay character, which appeared in the Map of 1879, were omitted, as being likely to interfere with the clearness of the map.

No estimate has yet been received of the probable cost of publication by the Society, but it has been found possible to make use of some of the stones used in printing the old map, and thus a saving will be effected.

Two hundred copies of the Second Series of “Essays relating to Indo-China,” published for the Society by Messrs. TRÜBNER & Co., were received in December. The Council, with a view to speedily recovering a part of the cost of publication, resolved to sell the work to Members at half the cost price—*i.e.*, \$3—and it is to be hoped that Members will avail themselves of the opportunity thus offered.

The Library of the Society was moved into the new Raffles Museum at the end of the year, and, through the kindness of Government, room has been found both to accommodate its book-shelves and to serve Members for a reading-room.

The Council would take this opportunity of recording their sense of the valuable services rendered by Mr. COPLEY to the Society in arranging the Library previous to his departure for Malacca.

An "Eastern Geography" by Professor A. H. KEANE, in pursuance of the recommendations of the Society in former Reports, was published in London during the year. The first part, which treats of the Malay Peninsula, is based on the elementary work of the Hon'ble A. M. SKINNER, published under the auspices of the Society in 1884, and the author acknowledges the assistance he has received from the materials collected on the spot for the other sections also. The work is intended primarily for educational purposes in the Straits Settlements, but the feature of the book is that it embodies the information collected by the most recent explorers in these regions, such as FORBES and CHALMERS.

The Council have again to acknowledge the liberality of the Straits Government in continuing the grant to the Society of \$500, without which assistance it would hardly have been possible to publish the new edition of the map of the Peninsula this year.

No. 18 of the Journal was published since the last General Meeting. It contains the following papers:—

Essay towards a Bibliography of Siam—Part II, by E. M. SATOW, C.M.G.

English, Sulu and Malay Vocabulary—by T. H. HAYNES (Malay portion by W. E. MAXWELL, C.M.G.).

Raja Donan, A Fairy Tale, told by a Malay Rhapsodist—Contributed by W. E. MAXWELL, C.M.G.

The Survey Question in Cochín-China, translated from the "Bulletin de la Société des Etudes Indo-Chinoises de Saigon" with an introduction—by W. E. MAXWELL, C.M.G.

Notes on Economic Plants, Straits Settlements—by
N. CANTLEY.

Index of Articles in the Journal of Indian Archipelago—by N. B. DENNYS, PH.D.

Occasional Notes.

The Council announce with regret that the Hon'ble W. E. MAXWELL, C.M.G., owing to his absence from Singapore, will be no longer able to lend his valuable services as Honorary Secretary to the Society.

The Honorary Treasurer's statement of the financial position of the Society is appended, by which it will be seen that the accounts show a debit balance for the first time since the Society was started.

H. T. HAUGHTON,
Honorary Secretary.

Treasurer's Cash Account from 1st January to 31st December, 1887.

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Treasurer's Cash Account from 1st January to 31st December, 1887,—Continued.

1887.	Brought forward, ..	\$ c.	Brought forward,...	\$ c.
		1,092 48		728 33
			Cost of Paper for Journals, ...	154 00
			Paid Messrs. KELLY & WALSH	
			for Letter Paper and Envelopes	
			and for printing same, ...	5 75
			Paid Clerk's Salary from January	
			to December, 1887, ...	120 00
			Paid Postages, Freights, Costs	82 97
			of Telegrams and Miscellaneous	1 43
			ous Expenses,	
		1,092 48		1,092 48

SINGAPORE,
31st December, 1887.EDWIN KOEK,
Honorary Treasurer.

ASSETS AND LIABILITIES ON 31st DECEMBER, 1887.

1887. Dec. 31.	ASSETS.	\$ c. 1887.	LIABILITIES.	\$ c.
	Subscriptions for 1885 outstanding, ...	70 00	Balance due to the Honorary Treasurer by the Society as per Cash Account, ...	16 97
	Subscriptions for 1886 outstanding, ...	105 00		
	Subscriptions for 1887 outstanding, ...	299 00		
	Proceeds of Sale of Map of the Malay Peninsula not received, ...	2 00		
	Proceeds of Sale of Miscellaneous Papers relating to Indo-China not received, ...	5 00		
	Proceeds of Sale of Journals in hands of London Agents not received (£29 5s. 7d.), ...	..	
	59 Copies of Journal in hands of Honorary Treasurer, ...	..	
	6 Copies of Indo-China Essays in hands of Honorary Treasurer, ...	..	
	13 Copies of Notes and Queries in hands of Honorary Treasurer, ...	..	
	7 Copies of Map of the Malay Peninsula in hands of Honorary Treasurer, ...	..	

Assets and Liabilities on 31st December, 1887,—Continued.

xx

	\$ c.	\$ c.
9 Copies of Journal with JOHN LITTLE & Co.,	
5 Copies of Indo-China Essays with JOHN LITTLE & Co.,	
4,573 Copies of Journal with Clerk of the Society,	
15 Copies of Indo-China Essays with Clerk of the Society,	
3 Copies of Indo-China Essays (2nd Volume) with Clerk of the Society,	
1 Box of Indo-China Essays (not opened) with Clerk of the Society,	
74 Copies of Map of the Malay Peninsula with Clerk of the Society,	
21 Copies of Hykayat Abdullah with Clerk of the Society,	
995 Copies of Notes and Queries with Clerk of the Society,	
	...	16 97

SINGAPORE,
31st December, 1887.

EDWIN KOEK,
Honorary Treasurer.

REPORT
ON A JOURNEY FROM
TUARAN TO KIAU
AND ASCENT OF
KINABALU MOUNTAIN.

ON my return from a tour of inspection through the Ilanun districts, Pangeran SAHBUDIN, the Chief of Tuaran-Sulaman district, reported to me that the headmen of the several countries around Kinabalu Mountain had been visited by GAWANG, our Dusun Sub-Chief, and had signified their submission to this Government ; but had made it a condition of their taking the oath of allegiance that I should personally visit them and witness the usual ceremonies consequent on the above step.

2. As I had heard from Mr. WHITEHEAD that his researches on North Bornean Ornithology would bring him to the vicinity of Kinabalu, I determined to start with him to the interior, but circumstances prevented him keeping his appointment with me at Gaya Island, and later on when he did arrive, I was away in Putatan, so we did not go together. I left for Tuaran on the 16th of February, arriving at the Government Station the next day.

3. Mr. Resident DAVIES had arranged for one of his local Chiefs to meet me at Tampasuk ; but although I waited two weeks for him, the expected Chief did not turn up. We were to have prospected together for an edible bird's-nest cave, reported to be near Kinabalu.

4. In the meantime, I took a walk to Madang village on the Sungei Damit, a tributary of the Tuaran River. Here is the site of a fair, which was revived by the Government in

1885, and has ever since been well attended by Hill Dusuns in the vicinity of the Tampasuk River, and Bajaus from Tuaran, Sulaman and Mengkabong.

5. *Enroute* I noticed quantities of the wild pine-apple growing on old cleared hills. On Bukit Tegàs there are several specimens of the *kapas* (cotton plant). The plant here appears as a low straggling tree having pointed berries three inches long. One bush averages a yield of 2½ lb of cotton.

6. Madang village is composed of two houses; one, the "Government Hotel," intended for the accommodation of the hill natives; and the other AHMAT'S house. This AHMAT is a Bisaya from Padas, whose acquaintance I made some four years ago in Papar. He followed the late Hdji JAMALUDIN to Tuaran, and on the latter's death, bought his house and took a Dusun wife. Being slightly useful, he is now recognised as the local headman in the district; which is thinly populated and in consequence easily governed. The temperature at Madang at 6 a.m. was 65°, height above sea level 143 feet.

7. On my return to the Station, I found a flat-bottomed *gobong* or dug-out awaiting me, which I had previously ordered. Length 28 feet, breadth 3½ feet. This is intended to be used when the river is in flood or for shooting rapids.

8. I started for the interior on the 28th February, bringing up my baggage in the dug-out, and stopped at Telibong, sleeping in IBU'S house. IBU is a Bajau, married to a Dusun woman, and has settled down in her village. This village is situated on the left bank of the River Tuaran, just above the junction of the Telibong branch.

9. Next morning found me at Buntai Fair, on the right bank of the Tuaran River and forty minutes' walk from Telibong village. In ordinary weather, the ford across the river is only thigh deep. The fair is always well attended, and in spite of the recent floods, over five hundred natives had assembled who politely awaited my arrival to commence bartering their jungle produce, tobacco and cereals, for fish and dry goods, brought by the Coast tribes. LAMPAYAN, headman of Kabong village near Kinabalu, delivered a message of greeting from Datoh KABONG of Kiau and was glad to hear

I was starting at last. We slept that night at DUMANKER'S house near the fair. Our host, although a Dusun, has four wives and seven children, each wife contributing her quota of the latter. Buntai Village at 6 a.m. thermometer 72° .

11. On the 2nd March at 10.55 a.m. left Buntai Village and followed up the Tuaran River to its junction with the Bawang stream; we then travelled along the ridges which form the watershed on the true left side of this stream. This was the route taken by Mr. ST. JOHN in 1858 on his way to Kinabalu, and he has ably described the track to Sinilau village, as being steep, slippery and the climbing exceedingly warm work. We passed over Kamis and Tiwong Hills. On the latter, the stock of water brought up in bamboo joints was finished, but I was agreeably surprised to find out that bamboos, even when growing on hills devoid of springs, secrete in their second or third joints from the ground, a quantity of pure cool water, a great boon to the thirsty traveller. We arrived at Sinilau village at 2 p.m.

12. This village possesses six very scattered houses and two joint Chiefs—MAH TANGARIS and MAH SOLONGKOD—who have paid poll-tax to the Government. They were absent until night in their padi fields.

13. The houses here show me that I am at last in the interior and beyond coast civilization, for they are dirty, infested with bugs, and every moment the howl of a dog indicates a too close proximity with the owner of a cooking pot, and pigs grunt harmoniously under the houses. Sinilau village at 4.45 a.m. thermometer 71° , height 1,248 feet above sea level.

14. I numbered my coolies next morning, and found I had sixteen Dusuns, one Brunei Malay, and two Dyaks. The Government party consisted of myself, Pangeran SAHBUDIN, Clerk USMAN, GAWANG, the Dusun Sub-Chief, and two privates of the British North Borneo Armed Constabulary. Each coolie had his sword or kris and we had besides six Snider carbines, one smooth bore No. 12 calibre, and one Spencer seven shot repeater. GAWANG carried the flag on a long spear, and an empty cartridge belt as a mark of distinction. I had engaged these coolies at nominal wages, 15 cents per

diem and rations while marching, and 10 cents per diem when resting, the Dyaks getting 25 cents and 10 cents, with rations as they represented the gun-bearers.

15. Our start was delayed by some bed-loving coolies who were punished by getting the heaviest loads to carry. We had to walk up a steep incline before arriving at the flat ridge representing the top of Nilau hill, 2,226 feet above sea level. Below, on the left of the path, the hills rising out of the mist resembled islands in a vast sea. Further on, we passed a large pond, at the foot of Tingkahang hill, forty yards in diameter and from three to four feet deep. This, the natives say, is never dry in the longest droughts, owing to numerous springs. The pond resembles an old Roman camp, filled up with water. Ingkahang hill is 1,929 feet high. Passed the junction of an old path used by head-hunters before the cession. Manjok Sirong hill, 2,411 feet.

16. The hill leading up to Kalawat village is not so steep as its predecessors, and we arrived at 9.30 a.m. finding most of the men absent. The son of the Bajau headman, however, was there to welcome us, and presented me with the usual stirrup-cup before leaving—a small bamboo of cocoa-nut toddy mixed with the bitter and intoxicating bark of the *rasak* tree. To procure this bark, these natives have to buy it at Buntai Fair, from traders who obtain it at Papar.

17. We toiled up Kalawat hill, at the back of the village, and found it a toilsome task. Were it not for the holes made in the paths by buffaloes' feet on some of these hills, the coolies would be overbalanced by their loads and to add to the task, the jungle has been cleared off, leaving ferns or grass only two or three feet high and no protection against the sun. I was told Kalawat hill was the large hill between this and Kiau. I found this correct. Passed a *tuba* garden. This is an intoxicating weed which is mashed up in water, changing the latter to a milky coloured fluid, and then poured into a stream. All the fish within a half mile are quickly stupefied and easily caught. Despairing lovers sometimes use this weed to end their sorrows.

18. From Kalawat hill we descended at a rattling pace to Tinuman stream, a tributary of the Mantaranau river at

Bungol. Here we had a bath, and cooked our rice. I had seen the men eating a semi-transparent fruit called *kandis*, and followed suit. It had a pleasant acid taste at first, but afterwards my tongue and palate felt as if affected by a strong astringent. This unpleasant sensation lasted until night.

19. After finishing the inevitable rice and tinned mutton, I went specimen hunting and succeeded in picking up conglomerate mixed with crystals, hornblende and quartz. Amongst the rapids, some Dusun had placed a fish trap made of bamboo, but it was empty.

20. One steep but small hill brought us to the banks of the Mantaranau river, we had to cross it and its tributaries several times. At 2.30 we arrived at Bungol. This village is built on the sides of a hollow which looks pretty, the grass having been grazed short. We took up our quarters in BANSAYAN'S house, it being large and the headman—Datoh BENAWA—being absent. But BANSAYAN said "you cannot enter here," of which we took no notice until GAWANG had arranged matters at Datoh BENAWA'S house where we shifted, the culprit following and asking for pardon. At the Datoh's I met two men SI DAIN and SI GIBAN and two women KAMRING and KAUEH who had just arrived from the Sindatun district bringing tobacco for barter. Their village is one day's journey from Bungol and the headman pays one buffalo as poll-tax this year.

21. I append a sketch of the whereabouts of Sindatun as described by SI DAIN. The women wore stained rattan and brass chainwork, a foot broad around their substantial waists and brasswire on their lower arm which they only take off on becoming matrons. Their dress was a short indigo dyed petticoat reaching to the knee and a similar cloth 14" by 4" across to the bosom sustained by a few coils of stained rattan. The men, as everywhere in the interior, wore only a dirty loin cloth. DAIN stated that all the villages on both sides of the Sinalang river are disposed to join with Sindatun in tendering submission to Government, and I intended to have visited this district, but was unable to carry out the whole of my programme.

22. As we had several cases to settle, next day became Sunday. Dyak JEMAIN borrowed my casting-net and caught a lot of fine fish, but Pangeran SAHBUDIN informed me that the large ones were garbage fish; in spite of this the men seemed to appreciate the rare treat of fresh fish. I walked up the Mantaranau, which passes through lawn like valleys, bordered by low hills, and I certainly thought I should like to spend a week here and amuse myself fishing, for the pools are full of the finny tribe who were jumping at the flies in a systematic manner. This river joins the Kamulau, at whose source is Kalansatan, the village of GANTOK, the Tegás Chief. Kamulau River is a tributary of the Tuaran River, flowing in on its right bank between Linggah and Bayag villages.

23. In the evening, I met the Rungus Maragang Chiefs and settled a blood feud. It appears that KUBUD of Rambatuan informed these Chiefs that Tapakawn village near Madang had not come under the Government (a falsehood), so they killed a certain man, SIMPAGAWN, in retaliation for the brutal murder of 18 women and children in 1884 by NAKODA RADIN, acting under Pangeran KAMANDRA'S orders, who was then Brunei agent in Tuaran. In consequence of the Rambatuan massacre, when we got the cession of Tuaran, NAKODA RADIN (a Sarawak Dyak who had left his country years ago) was wanted, but he fled to Mengkabong, and died there in 1885. Before the Rambatuan feud could be settled by us, these Rungus Maragang Dusuns retaliated, almost causing a fresh outburst of the feud.

24. Left Bungol on the 5th March in company with Datoh BENAWA. Kampin hill, beyond the second crossing of the Mantaranau, was terribly steep, but the Dusuns had thoughtfully cleared a path through the *lalang* grass, a fathom wide. The height of the hill is 2,363 feet, from the top of Kampin hill, Kinabalu bore E. by S., Kiau S.E. by E., and Pinokok E. by N. $\frac{1}{2}$ E. Descending its eastern slope was no easy matter owing to the steepness of the path, the soil being clay, covered with loose bits of sandstone, even on the steepest places, *padi* had been grown and I cannot but admire the indifference to fatigue which would enable the local females to endure the consequent toil.

25. At the foot of the hill, flows the upper water of the Tampasuk river locally called Sungei Kadamayan. Our path brought us to the side of a pool with a gravel bed, and here we halted to cook and bathe and collect specimens. From Bungol village to this ford we took $3\frac{1}{4}$ hours to accomplish the distance, the pace being slow. ST. JOHN mentions his guide took him by a longer route occupying 8 hours.

26. Amongst the specimens we found, were serpentine, granite, quartz and hornblende, and in the sand, bordering the stream, I washed out a large quantity of mica which at first greatly excited the natives.

27. The land on the right bank of the Tampasuk is flat and planted with *padi* and *kaladi*. We met LAMPAYAN, the headman of Kadong (spelt Koung by ST. JOHN), who led us to his village by a path which followed the river. A few minutes' walk brought us to Kahong, but Labong Labong village being only a little further on, we declined his hospitality.

28. Kahong is built on a grassy sward close to the river on its right bank. To get to Labong Labong, we had to cross the Kadamayan twice and climb up a steep and slippery hill before arriving at the village. About 200 yards distant from the houses we had to climb over a stout bamboo fence which I am told is intended to prevent the cattle straying of which the people here have a goodly stock. At 12 noon we were installed in MAH TAMPULAN'S house, enjoying unlimited quantities of toddy and cocoa-nut water. TAMPULAU, the practical headman, for MAH TAMPULAN is getting old, arranged that each house in the village, should provide food for two coolies; he himself attending to the leaders.

29. The name "Mah Tampulan" means "the father of Tampulan," from a custom common amongst the Hill Dusuns, Illanuns and Sarawak Dyaks, who, when their sons are married, assume their name adding the prefix. *Mah* is a contraction for *Tamah*, father—*Tidi* meaning mother. MAH TAMPULAN informed me that Mr. WHITEHEAD was staying at Melangkap, lower down the river; and was obtaining quantities of birds. We devoted the evening to hearing cases and examining into various reports of birds'-nest caves. Three

young women entertained us to some sweet singing called *Inggano*. The songs treated of love and courtship, and the allusions must have been amusing, for the men were constantly laughing, but I am told nothing improper was mentioned.

30. I wanted to purchase a tiger-cat's skin, but the owner would not part with it for two fathoms of black cloth and, for the benefit of future traders and travellers, I declined to give more. The Hill Dusuns are keen traders and should one man give a high price for anything, the next man has probably to give still higher or do without it.

31. It was arranged that Labong Labong village should give two buffaloes this year as poll-tax, and pay the regular amount next year. Birds'-nest caves are reported to have been found in Kinabalau facing Kiau, at Kaporingan, and in the Labuk district at Kandasang village. It was arranged between Lampayan and Tampulan that a buffalo should be sacrificed to-morrow in honour of the treaty of friendship.

32. Next morning at 5.45 a.m. the thermometer registered 71°, aneroid 1,659 feet above sea level. When BUNAHOW and Datoh KABONG, Chiefs of Kiau, arrived, we all adjourned to the village green, and found a young buffalo had been tied to a tree at the foot of a large boulder. The police and gun-bearers fell into position and a volley was fired, the British North Borneo flag hoisted, and the local Tuaran flag (white ground, a red triangle with "Tuaran" in red below) presented to TAMPULAN. While Clerk USMAN was cutting the buffalo's throat, a rectangular stone was planted upright in the turf and Coast and Hill Dusuns laid their hands on the stone, swearing eternal friendship. GAWANG states he has visited sixty-four villages, and they all request a similar ceremony.

33. In the evening, we had some further talk about birds' nests. Datoh KABONG reports caves at Mumus hill, but the natives of Bilawng stupidly eat the nests and do not allow outsiders to interfere.

34. Descended Labong Labong hill to the junction of two streams, S. Kimitakeh and Tahobang. Here we debated which way we should go, either by the Kadamayan river or over the hills to Kiau. Finally the hill route was chosen. Datoh

KABONG begged us not to drink of the Tahobang water, for this stream supplies water to Kiau Nuloh, a section of Kiau, with whom he has a social quarrel: should we persist in drinking, we certainly would suffer terribly, for on taking refreshments in his house, the unfriendly waters would create discord inside us. The hill climbing was not severe and *enroute* we had a splendid view of Kinabalu.

35. Kiau village is situated on Hangkong hill and divided into three sections—upper, middle and lower. The slopes around the houses are grazed by cattle and buffaloes, water is brought down by means of bamboo piping. At 6 a. m. the thermometer registered 70° ; aneroid giving $27^{\circ} 13''$ or 2,635 feet above sea level as equivalent to the height of middle Kiau. Datoh KABONG is the headman of the middle village together with BAGING, BUNAHOW owns the lower village. The upper village, Nuloh, I did not visit. Even Lower Kiau is a long way above the Kadamayan, for the ground adjoining the river is only used for planting *padi*, vegetables and tobacco.

36. I had brought "Life in the Forests of the Far East" with me, and occupied myself in translating part of it to the Kiau natives. My host was Datoh KABONG's relation and was called KULABID. Our quarters were in a long house containing 4 doors which equals 4 families. My mattress as usual was laid on the sleeping dais, outside in the passage, and this, having always windows closed, was cool and airy. Round the foot of my bed, sat the young women and Chiefs who eagerly examined my field glass, illustrated books, and a few drawings I had made. H. S. KING & Co.'s illustrated catalogue was in special demand, they even got leave to take it away to other houses to show their friends the jewelry section. I bought a gourd pan-pipe, similar to that used in Sarawak, for one fathom black cloth and found the notes to be very sweet, and a great contrast to a concert performed by a litter of pups in an adjoining bed-room.

37. The married women who have children to look after are marvellously dirty. As they do not wear the breast cloth, one is convinced that the curious custom of eating earth is not alone confined to Bajau women in a certain stage of

their life, but applies equally to the Hill Dusun baby who, unlike Lord CHESTERFIELD, seems to prefer to swallow his peck of dirt at one meal. The girls and childless wives wear the short petticoat and breast cloth, but do not load their ankles with tinkling brass fetters like some of their coast sisters, but the brass chain work and rattan is worn round the waist. The men are comparatively clean and shave their heads like the Islam native, which is greatly to be commended.

38. Took a stroll up the hill side as far as BAGING's house. He reports Mr. WHITEHEAD to be leaving for Gaya in 5 days' time. I met Si KAMOH, one of the men who followed Mr. LOW up Kinabalu. We had a trifling disagreement in the afternoon, as BAYING asked for *chukei jalan*, or road-tax, but the enormity of his conduct was explained to him and he desisted.

39. We arranged to start to-morrow for the birds' nest caves at the Kadamayan river. The meeting ended by the Hill Dusuns going out to look for a suitable cow or buffalo to be sacrificed during the friendship ceremony. After numberless delays, the Kiau Chiefs succeeded in obtaining a goat, and at 5 p. m. the ceremony commenced.

40. Before the treaty stone was planted, I laid a cent in the hole, intended for the stone. My servant handed me a Straits Settlements coin in place of a British North Borneo cent, but the mistake was not detected. Kinabalu was called upon to bear witness to the treaty, and the sun, which had hitherto been hiding behind a bank of clouds, broke out and all exclaimed "A happy omen!"

41. The sunset that evening was lovely, showing all shades of gold and silver and lighting up the purple mass of Kinabalu, towering overhead, which reflected back the sinking sun from its crystal rocks.

42. To-day, the 9th of March, saw us getting ready for a start. Datoh KABONG and BUNAHOW promised to come down to Tuaran, but the former said he was afraid of Orang Kaya BLADAU, one of the coast Dusuns, who is a well-known swindler and who has since met his deserts. At 10 a. m. we set off, leaving 13 coolies behind, and descended to BUN-

AHOW's village where we picked up that Chief, who, however, was unacquainted with the position of the caves, but LUMBAG, his aged follower, agreed to come after us on the next day and point them out. Descended again to the Kadamayan stream and followed up its bed, till we halted at a cave at the side of the river and had tiffin.

43. The bed of the stream is full of hornblende, granite, quartz and limestone boulders, and we picked up numerous specimens containing copper or copper pyrites, or perhaps only iron pyrites. Only a little further on, we came to Mitunbok gorge, with an overhanging cliff on the left bank, which we made our halting place for the night, greatly to my disgust, for we were only a few miles distant from Kiau, but BUNAHOW said he had agreed to wait here for LUMBAG, the guide, and as there were two roads to the caves he might miss him were we to go on. At 4 p. m. the thermometer registered 72°, and at 6 a. m. I ascertained the height to be 2,651 feet, or only 16 feet above the village of middle Kiau.

44. Our beds were certainly not the most comfortable, as we had to lay the mats on gravel after removing the boulders, but a few wild plaintain leaves helped to alleviate the hardness. Our conversation was limited owing to the noise of the rapids only a few feet distant. The river rose slightly the next day and I noticed that the flood mark was long away above our heads, but a hill with a tolerable slope a hundred yards distant would have afforded us a shelter against freshets. Although LUMBAG promised to meet us in the morning, he did not arrive until 1 p. m. excusing his lateness by saying he was drunk. When at Kiau, the headman Datoh KABONG had promised to forward rice which the carriers were to bring us next day, but mistrusting his promises I sent two parties back to hurry him up.

45. The Dyaks amused themselves next morning cutting through *bagong* stems, a soft wood, and we all went in for cockshies at a stone attached to an overhanging creeper and swung back and forward. At 8.15 a. m. we started for the caves. Just before we left, LUMBAG informed us that the road to the caves led to Kinabalu. I had previously been told at Kiau that to ascend Kinabalu necessitated re-

turning to the village and in consequence had only provided for a two days' tramp, as also had the men, but we determined to push on and lose no more time. We followed the river up for half a mile and turned up the right bank. The almost obliterated path led us up a hill side, very steep and so slippery that had it not been for the numerous roots, which we were able to haul on in getting up, I think we should have been obliged to look for another path.

46. On reaching the hill top, we followed the track along the ridges in an E. N. E. direction. At 9.20 a. m. the aneroid registered 3,482 feet. Thermometer 74°. At 10.45 a. m. thermometer 70°, aneroid 4,806 feet. At 11.26 a. m. 72° and 5,228 feet. Looking at the Kadamayan, we saw a waterfall, ST. JOHN describes it as follows:—"At one place we had a view of a magnificent cascade * * * the stream coming to the edge of the precipice throws itself over and in its descent of above 1,500 feet appears to diffuse itself in foam ere it is lost in the depths of the dark wooded ravines below." I stood on a projecting root and examined this noble fall through my field-glass, but could only see a portion of the descending water and cannot therefore say what the height may be owing to the spray and mist, but I think it worthy to be called Regina Falls in honour of Her well beloved Majesty. The path at this point was only a foot broad, on either side were sheer precipices.

47. At 12.5 p. m. the rain fell heavily but after each man had eaten a biscuit we plodded on. From here the path began to descend, direction E. S. E.; we had to pass along the face of a sloping rock down which the rain water was running. Some moss growing on the rock afforded a precarious foothold but so fragile that on hearing some one behind slip, I could not turn round to see who it was. It turned out to be the Brunei Malay Pangeran BAKAR and without doubt he had cause to congratulate himself on a narrow escape.

48. At 2 p. m. the men begged me to halt as they could not stand the cold any longer so, choosing a flat spot, my tent was unpacked and erected horizontally. It accomodated the whole of our party, 26 in all. Our first attempts to obtain fire were unsuccessful, owing to the wood being wet, but with

the help of Kerosine oil, we soon had half a dozen fires going.

49. The Dyaks reported having seen Tiong Tuan village from the "slippery rock." I find that we have arrived at the caves at last, as the river Kadamayan is only 100 yards distant.

50. I awoke at 2.45 a.m. and found the thermometer registered 59°. At half past five I walked to the river and saw above me a small cascade 70 feet high and to its left the entrance to two caves. A few swallows were flying out, but these Pangeran SAHBUDIN said were not the "cave swallow." NANGGAI and RAJIB tried to climb up, but a log, which they would have had to cross was too fragile and we deferred the search until ropes of rattan could be made.

51. I sent back GAWANG, BUNAHOW, Datoh BENAWA and two coolies to hurry up MAPADRI who is to bring the rice and we are to meet at Tamborongah, the next stage.

52. We then commenced making ropes with the *janggut* rattan, a pretty species about the thickness of a drawing pencil. When the rope was finished, we found that, owing to a small precipice above the bank of the river, another rope five fathom long was necessary. Some of the men cut sticks and laid them on a frame, so as to form bed places for us all. As usual rain fell in the afternoon, but this time we were under cover.

53. The caves were examined next morning by RAJIB, and proved to be simply shallow holes inhabited by bats and swallows.

54. At 10 a.m. started for Tamborongah. Our guide LUMBAG led us through the jungle by an imaginary path up and down hills, crossing the Kadamayan and sundry small streams. At 12.55 we emerged out of the jungle and had a good view of the surroundings from the crest of a hill 6,077 feet high. GAWANG and his party were observed toiling up the hill below us, so we hurried on, and ten minutes after arrived at Tamborongah. This may have been, ages ago, the site of a mountain village, but at the present day there are only two small huts usually called *sulap* without walls and thatched with leaves. The thermometer registered 55°. As the rain had just stopped, my followers were wet and paralys-

ed with the cold, so I had myself to make a well to receive the tiny rivulet which oozed out of a marsh close at hand.

55. GAWANG, stupid GAWANG, had only brought up about 25 catties of rice and only 4 small rolls of tobacco. and I naturally *blessed* him and his coolies heartily. It simply meant partial starvation (twenty-two men accompanied me to Kinabalu cave (Paka-Paka), for this rice had to provide us with our only meal this day, one to-morrow and one the next day, or else to return. I here take the opportunity of stating that the Tuaran Dusuns are superior to their neighbours, for they never even grumbled once at the commissariat, which department was woefully defective and although they were half starved, always carried their loads manfully and never suggested a retreat. GAWANG had also brought up a white fowl and a few paltry brass goods intended as propitiatory offerings to the spirits on Kinabalu.

56. When we arrive at Paka-Paka cave, to-morrow, we are not to mention the word "Kinabalu" or wish for sunshine, for if we do so it will anger those mighty spirits that punishment follows in the shape of torrents of rain, and if we spread out cloths, a violent gust of wind will be the result.

57. I had my tent erected and slept inside with Pangeran SAHBUDIN and a boatman. I should say tried to sleep, for our damp wood fire caused us terrible torture. My tent was made in Singapore by MCALISTER & Co., and I give them every credit for turning out a good article which has withstood all vicissitudes of weather.

58. Next morning I took several compass bearings, Maunkan Island near Gaya W. $\frac{1}{2}$ S., Kuala Mengkabong W. by N., thermometer height of Tamborongah 7,328 feet.

59. Started at 7.40 a.m. by a fair path compared to yesterday's. The old guide and three coolies left us to return to Kiau and bring up more rice and await our return at Tamborongah. We passed several places covered with ferns, from which a good view might have been obtainable, had the mist cleared. We stopped to smoke a cigarette at 8,643 feet. The air was very cold and kept so for a long way up. A short way above, the path crossed a marshy spot but I did not notice the tracks of any beast. In fact life seems to be

non-existent in these high growing jungles, for during the whole trip from Mitimbok gorge to the top and back, our party only saw two birds, a species of starling and a swallow.

60. I have forgotten to describe the splendid pitcher plants and pretty blue and white flowers which we passed, and, what pleased my eye better I must confess, quantities of large gutta-percha trees, india-rubber vines and rattans. The latter were rather too plentiful, especially the thorny rattan (Malay *iting*) and our hands bore its traces for more than a week afterwards. I imagine the thorns are poisonous.

61. We had no cliff climbing to do to-day, but had to be careful in picking our steps, for the moss covered roots offered a treacherous foothold at best and when walking quickly a leg would disappear up to the thigh in some hole. Coming down an incline I received a terrible bump from a low branch stretching across the path, but the cold air soon took away a severe headache which followed.

62. The moss up here is of different shades of crimson, and retains a quantity of ice cold moisture. Nine thousand feet or thereabouts appears to be the highest limit reached by the rattan either the marketable or thorny species.

63. Dilana Hill, or it may be spelt according to the Dusun rules of syntax, "Da Lana" (that is Lana with the article *da*) is a much more important hill than Kinabalu, for on its eastern side are the sources of the Sugut and Labuk rivers. The path led us over the top and I ascertained the height to be 9,700 feet, and taking the length of the former river at 130 miles, this gives an average fall of 1 in 70, which will equally apply to the Labuk river.

64. The Sugut river allows even heavily laden dug-outs to be poled up as far as Langsat, 105 miles by water from its mouth, I therefore hope on a future journey to the *east* side of Kinabalu to be able to give an impetus to the already large export trade in jungle produce which leaves that river and in a lesser amount, the Labuk.

65. We then descended into a hollow, but soon had to climb up the true "trunk" of Kinabalu as the natives say. Almost on a level with Dilana top, I came to a bleak spot, covered with coarse *heather* and where numerous boulders

lay on every side. Here we rested for a few minutes and enjoyed a cup of cold tea. During the next half hour, we had to crawl under and over fallen trees and finally arrived at Paka-Paka cave at 12.15 p. m., height 10,262 feet, thermometer 58°.

66. At 1 p. m. the sun broke out, but no view could be got, owing to the thick mist. Soon the rain began to fall, and in a few minutes the Kadamayan, which had been a shallow stream running past the entrance to our cave, became a roaring torrent bounding over the large boulders in its bed. Equally soon the stream subsided when the rain stopped.

67. Paka-Paka cave is a shallow hole scooped out of a hornblende cliff by the adjacent stream. Its floor is earthy and covered over with charred wood from deer-hunter's fires. The entrance was partially blocked up with my tent, and three fires were lighted. My mat occupied the back part of the cave remote from the fires, as I could not endure the smoke torture of last night again. The Dyaks and Kiau men slept on a ledge of the cave, warmed by the smoke, and the rest disposed themselves around the fire. I put on an extra suit of drill clothes, singlet and stockings and over all my water-proof coat, lending my blanket to Pangeran SAHBUDIN, who had fever; and in spite of my precautions did not sleep a wink. There was an entrance for the cold wind, and the thermometer registered 52° at 5.30 a. m. inside the cave.

68. I asked for volunteers in the morning, obtaining eleven who wished to accompany me up to the summit. Their names were written on a page of a note-book and put in an empty (alas!) bottle of three-star Hennessey's brandy. The cork was secured by thread and candle grease. The names were, Pangeran SAHBUDIN, Government Chief in charge; Police Constables NANGGAI and NEHANGAN, and a Dusun relation; JEMAIN, SOMAH, PANGOLIN, MAPADRI, coolies; GAWANG, two guides (LIMBAWAN and TAMBIAS), and myself; twelve in all.

69. We started at 7 a. m. After twenty minutes' climb passed out of the thick jungle, having had constantly to clear the obliterated path with low branches on every side, and came to the granite face of Kinabalu. I managed to

walk up with my shoes, but found it dangerous, so took them off. The easiest slope lay up the tiny rivulet representing the Kadamayan or Tampasuk source. We stopped at 10,712 feet and had a view of the waves of mountains below bounded by the Labuk sea on one side and Papar on the other. My compass bearings were, East Coast, sea S. E. by E., Gaya W. S. W., Sindatun hill S. E. by E., which would prove that I was ascending the south side of the mountain. The granite face is very regular, except in the vicinity of the peaks, and is only occasionally varied by small clumps of twisted stunted trees somewhat like firs in the matter of foliage.

70. We first had to scramble towards the eastern side, then towards the West, finally straight up to the summit, arriving at 10.10 a. m. in a very cold and hungry condition. Owing to the thick mist, we had some difficulty in overtaking our guides and GAWANG. On rejoining them, I was rather disappointed to hear that they had just been up the peak which ST. JOHN ascended in 1858 and which ranks as No. 2 in height. I enquired if they had seen LOW's bottle but GAWANG answered *entah*, meaning "who knows?"

71. We were sitting in the gap between Victoria Peak the highest and most easterly, and the adjacent peak, which the Kiau men have just climbed. A piercing wind was blowing in furious gusts through the gap and our hands were numbed with the cold. I took my pocket aneroid out, and was surprised to see it only gave 11,312 feet above sea level as the height of the summit. Thermometer registered 54°. The sun was shining brightly, but it failed to dispel the mists below. Victoria Peak I calculated to be 250 feet high, and the next peak to the W. (St. John's Peak) about 100 feet in height, so the aneroid height plus 250 should give the total height of our "show mountain" 11,562 feet, or over 2,000 feet lower than the usually accepted height 13,698 feet.

72. I advanced to the edge of the abyss and looked down and saw a gulf of unfathomable depth whose bottom was lost in mist. Then, a policeman ran forward and pulled me back saying I was sitting on a wall of loose stones which created a feeble laugh for it would require a lever to lift the square

blocks of this ancient parapet. Pangeran SAHBUDIN informed me he saw the last or fourth side of this gulf, which I required in order to work out the volcanic theory. A momentary clearing of the mist had revealed the further rim of this crater, far below us. There must have been two great eruptions in former ages. The first, burst through the rim of the crater on our side (the southern), and left fragments now represented by the peaks; the second broke away the northern or further rim and reduced its height. Could not the smooth face of the gigantic granite slabs, all at the same angle, be explained by reason of friction from a mighty flow of lava?

73. That Borneo or even British North Borneo has not been volcanic is incorrect, for Mr. Resident DAVIES has obtained lava specimens, and I found some in a stream on Mallawalli Island in 1886, which I submitted to Mr. A. H. EVERETT, who was on a visit up coast at the time.

74. I was disappointed that Victoria Peak was inaccessible and when I asked for volunteers to come up with me to the top of St. John's peak, I received no response and did not press the matter, determining to get to the top of Victoria Peak some other day. We hurriedly sacrificed the fowl, and started down when GAWANG said he would go up St. John's Peak and lay my bottle and the brassware on its summit—which was done and he soon overtook us.

75. When 200 feet down, the mist around Victoria Peak cleared away and we noticed that its side facing the East was at a moderate angle, and quite capable of being ascended. But the gruesome mist was again creeping around us and our empty stomachs warned us not to delay on the road, so we left the feat till next occasion, but not without regret.

76. By this time my stockings were worn out but the granite was just rough enough to prevent sudden slips without wounding the feet; occasionally, in the crevices, one came on a few jagged fragments and a contortion of the features showed an unwary step, but on the whole I preferred descending to our late toil going up. Down the steeper inclined slabs, the Dyaks assisted me, holding a hand a piece and only once, near the jungle, did I fall on my back, nearly dashing

my brains out against the rock.

77. When we passed along the slimy, water-covered granite where one of Sir H. LOW's coolies slipped and nearly rolled down a precipice, we only had a sharp edged crevice to walk on, but a look downwards made us forget the pain. I picked several specimens of mountain lilies, the British North Borneo fir and some of the "ghostly buffalo" grass on the way, and had a long drink from the ice cold spring which flows out as the Tampasuk or Kadamayan River. I have omitted to mention that the lofty peak seen by ST. JOHN S. $\frac{1}{2}$ E. from the summit, is probably Trus Madai hill in the interior of Padas, bearing from our point of view S. W. by S. I am not certain but that this hill may be Madai hill in Bawel bay.

78. On arriving at the jungle, the rainy mists were dispelled by a brilliant burst of sunshine and I felt rather warm, being obliged to take off an extra singlet. The thermometer registered 69° in a spot sheltered from the wind. We arrived at the cave at 12.30 p.m. and were glad to see our less active followers had at any rate prepared a meal, which we attacked with the appetite of men who have been starving for 29 hours. Meanwhile, our loose baggage was being packed and when ready, I despatched half the men with it, with orders to await us at Tambarongah. I informed my men that I should give two cents for every perfect pitcher plant and other prices for other plants if brought safely to Kiau.

79. We started at 4.45 p. m. and although we pushed on, my strained knee prevented much progress. Before reaching our camp I had to light candles, but we got along without accidents. To-day we have gone through 8 $\frac{1}{4}$ hours' hard walking and climbing and I was not surprised to find myself seized with severe cramps in both legs after supper.

80. Datoh BENAWA, BUNAHOW and TAMPULAN from Kiau gave me all the local news on arrival. They had brought up rice and tobacco as arranged.

81. We started late the next day, not leaving before 9 a. m. and took the path GAWANG had used, which follows the left bank of the Kadamayan. The hill was very steep, and slippery from the tracks of the preceding coolies. My knee

got worse and my progress slower every minute, so I sent on most of the men and followed at my leisure. Had a narrow escape from falling down a precipice, owing to a rotten branch breaking, of which I had hold. The outer end was brought up by a projecting stone and allowed me to recover my balance. I found my men waiting at Labong stream, under a overhanging cliff of conglomerate and crystal. They had arrived there in three hours from Tamborongah. The thermometer registered 64°. I felt completely crippled and sore all over.

82. The thermometer fell to 61° at 6 a. m. We started at 9 a. m. following down the Labong for some distance. Left the stream where the water-falls commence and struck up the left bank going S. W. by W. towards the Kadamayan. Crossed a tiny stream, Sungei Solawkôn, at 11.25 a. m., arrived at noon at the Kadamayan and after our meal started down the river at a quick pace, fearing floods as the river was rising. Stopped again at Mitimbok gorge and finally arrived in Kiau at 6 p. m. putting up at BUNAHOW'S house.

83. Here LIMBAWAN, my guide, informed me through GAWANG, that he had brought down Messrs. LOW and ST. JOHN'S papers; the former's in a bottle and the latter's in a tin. I felt vexed at his having deceived me, but said nothing and exchanged another bottle for the one in question. From the tin, a small cocoa or chocolate and milk one, I withdrew a piece of the *Overland Mail* dated January 9th, 1858, which contained a page torn from a pocket diary on which was written in pencil: the peak here with the bottle

SPENSER ST. JOHN.

April 30th, 1858.

84. In the bottle, probably an old Bass' beer bottle, I found fragments of *The Agricultural Gazette* and *The Gardener's Chronicle*, but the dated side is missing; also a pencil memo. with the words: Govern (ment) (La) buan do 5 Bar (ometer) was still distinguishable. Mr. LOW (now Sir H. LOW) made the ascent of Kinabalu in 1851; so, I suppose, both bottle and papers must be over thirty-six years old and have successfully withstood gales, rains and mists during that time.

85. The Kiau natives now killed the cow for which before a goat had been substituted during the ceremony consequent on taking the oath of friendship.

86. BAYER, the father of BUNAHOW, we found to be a talkative old man; in fact I dropped off to sleep and when I awoke he was still declaiming.

87. The wild raspberry grows in abundance on the village green, but the natives do not utilize it. During our walk yesterday the Dyaks found "Libu" creeper, as they call it, which, they sentimentally said, reminded them of the fragrant breath of the Dyak women. This, I believe, is the creeper whose leaves steeped in warm water are used as a substitute for tea by the *Orang Sungei* (Sulu refugees) of Labuk and Tongud. At Nyot Tonggal in 1883, a village on the latter river, I drank many cups of this "tea" and did not dislike the taste.

88. BUNAHOW's brother has a shrunken leg and is sitting next to me and employing himself shredding tobacco leaves. The leaves are of medium size and unbroken. In cutting, the performer uses a long bamboo knife and, to prevent accidents, has a bamboo joint on his left thumb which keeps the leaves steady on a three-legged stool, representing the block. The tobacco is afterwards made into rolls which are folded into a parcel 14" by 3" by 2" deep. This, I subsequently heard, was sold four to the fathom of black cloth or 4½ cents each.

89. TAMBIAS, our late guide, informs me that he stood and watched cave swallows flying in clouds out of Bukit Simpauran, one day's journey from Kiau. TAMBIAS I found to be an intelligent young man and I believe his report, but as the Kiau men appear to be coming to the end of their rice, and provisions are five times dearer than in Tuaran, I postpone prospecting for the cave.

90. In the evening, SI GURAS, a sister of BUNAHOW's, entertained us to *Inggano*. When the Hill Dusuns sing, they prefer to lie on their backs saying they are more comfortable in this position. Since my return I have informed our Medical Officer of the fact, and he says that there is an anatomical reason for this, as the lungs have more play than

when a singer is standing.

91. All the houses here have sloping bamboos up to the front verandah, instead of steps or a notched log; and in consequence, the men near the door are disturbed by porkers during the night.

92. Started 7.35 a. m. on the 20th March and returned to Labong Labong at 10.20 a. m. and had our noon-day meal at TAMPULAN'S house. I bought some honey in the comb, a rather common delicacy amongst the Hill Dusuns, for each house has a bees'-nest attached to the side of the window close to the sleeping dais.

93. KARAING, TAMPULAN'S wife, was as cheerful as ever, and asked me to bring up sundry brass jewelry next time I came up.

94. Left for Kahong and crossed the Kadamayan twice. At Kahong ford the water was waist deep and every moment rising. We put up at LAMPAYAN'S house, the coolies as usual finding their own quarters. The next morning TAMPULAN arrived and stated that he was coming with me. Directly afterwards I went to bathe and noticed TAMPULAN being belaboured by a woman. I thought he had been "larking," but the enraged female turned out to be his wife who insisted on his following her back and he had to go.

95. Started down the Kadamayan or Tampasuk (the river St. JOHN calls Kalopis is the above) at 11 a. m., and took the path following the river, crossed several small streams and twice the Kadamayan. At the last ford opposite Dilongan Tipud hill, the river was breast deep and forty yards wide and being in flood we thought some one would come to grief, so tried to stretch a rattan across, but the first man who attempted the passage broke the rattan and just escaped being dashed among the rapids below. The Hill Dusuns then crossed by lightly hopping with the current from one foot to the other. We all followed suit and I can state that I shall never trouble myself about deep rivers in flood again, for provided the water is not above one's head, or the rocks too close, nothing can be easier than to cross in this manner.

96. Rain commenced as we were crossing and continued

up to 3 p. m., when we arrived at Tambatuan village after trudging up a long and greasy hill. The clay hills of Tuaran are terribly annoying after a shower of rain. I remember constantly making four or five unsuccessful attempts in the path.

97. The headman LINTAID's house was leaky, so we put up at LIMBUN's long house of three doors. To arrive here ST. JOHN must have used another path, for he only crossed the Kadamayan twice near Dilongan Tipud hill after making a détour to the east.

98. LINTAID excused himself coming as he was roasting two monkeys he had snared. Next morning, the 22nd March, I wrote to Mr. WHITEHEAD, who was still at Melangkap, lower down. Started for the coast at 11.30 a. m. At the last moment LINTAID rushed up saying he had been again roasting monkeys and wished to speak to me, but I refused and left the wretch to revel in more monkeys if he liked. GAWANG had persuaded me to visit this village saying LINTAID wished to come down with me, but he seems to have changed his mind. At 6 a. m. thermometer 70°, aneroid 1,752 feet.

99. We crossed the Tampasuk river or Kadamayan beyond the gravelly stretch below Tambatuan, and toiled up a long steep hill making a path through tall grass and, on arrival at the top, were of course bathed in perspiration. A coolie from Tamperuli in Tuaran became prostrated from fever and it was with great difficulty I induced anyone to carry him even with the promise of a dollar. Shortly afterwards the carriers struck work, but had to come to their senses, for, when I remonstrated with the grumblers, and myself shouldered the sick man, as a proof of his lightness a strapping Dusun hoisted him up on his back and walked quietly down hill with his load.

100. The rain commenced as usual in torrents and we hurried on, finding shelter in a small *padi* hut of larger dimensions than usual. The Dyaks walked on saying they would get quarters ready at the nearest village whose cocoa-nut trees were visible afar off and dimly through the mist as "through a glass darkly."

101. We lighted fires in the meantime and stripped our

patient making him wear my water-proof coat, that being the only dry article in our possession. After a while he was better. Shortly after the rain had stopped Police Constable NCHANGAN appeared and led us down through padi fields and along the Lemawng stream to Lemawng village. We arrived there at 4.30 p. m. putting up at MUSAH's house, and congratulated ourselves at being again amongst the coast Dusuns.

102. Lemawng village possesses two houses and pays \$10 poll-tax per annum through Si AHMAT of Madang. Lemawng stream is a tributary of the Sungei Damit, which flows into the Tuaran river near Along.

103. I gave MUSAH a tin box which had contained cigarettes and he presented me in return with some honey and sweet potatoes.

104. Started next morning at 6.40 a. m. The sick coolie preceded us part of the way, but was soon left behind to follow on with his brother-in-law at their leisure. After crossing the Lemawng seven times, we ascended a hill, arriving at Ginambor Bundoh village at 8 a. m. and then crossed the Sungei Damit nine times, arriving at Rungus Manuntun village at 11.45 a. m. From here to Madang we had simply to wallow through a buffalo path occasionally varied by clay hills. Arrived at Madang at 12.45 p. m. At 4 p. m. Pangeran SAHBUDIN and I borrowed AHMAT's *gobong* (dug-out) and paddled down to Tapakawn, the others walked *viâ* Tegâs hill to reach the same village, only eight, however, arriving that night.

105. Next morning, 24th March, the river was in high flood, but the rain had stopped, and waiting till all our men had arrived, we started at 8 a.m. Several times crossing tributaries, we were obliged to swim and wade breast deep, but nothing seemed to delay us and in four hours we had traversed the distance between Tampakawn and Tando, the Government station.

106. Since my return to the coast, the headman BUNAHOW and the guides TAMBIAS and LIMBAWAN, Datoh BENAWA TOKIL and a follower from the interior of Sulaman, have paid me a visit and I brought them to Gaya and Kudat by

boat sending them back in the *S. S. Paknam*. They have seen His Excellency the Governor, the Resident, and several other Europeans, including a lady, so they ought to be satisfied and civilised now.

APPENDIX.

There is little doubt but the Tampasuk route to Kinabalu is the longest and by no means the easiest.

The following plans of march may be of assistance to others wishing to explore the mountain, and I have proved that coolies are easily obtainable in Tuaran, which they are *not* in Tampasuk even under high wages.

Labuan to Gaya Island by *S. S. Paknam* eight hours, or by steam-launch *Bujang Baram*, under special favour of Mr. A. H. EVERETT, the Consul for Sarawak; or by boat two days' sail.

Gaya Island to Borongis, Tuaran, *via* Mengkabong by boat six hours and across plain to Buntai two hours' walk.

Buntai Village to Sinilau Village $3\frac{1}{4}$ hours' walk—hills.

Sinilau Village to Bungol Village $8\frac{1}{4}$ hours' walk—hills.

Bungol Village to Labong Labong Village 6 hours' walk—hills.

Labong Labong Village to Kiau Village $2\frac{3}{4}$ hours' walk—hills.

or

Gaya Island by boat to Government station, Tuaran, six hours.

Station to Madang Village eight hours' flat walking.

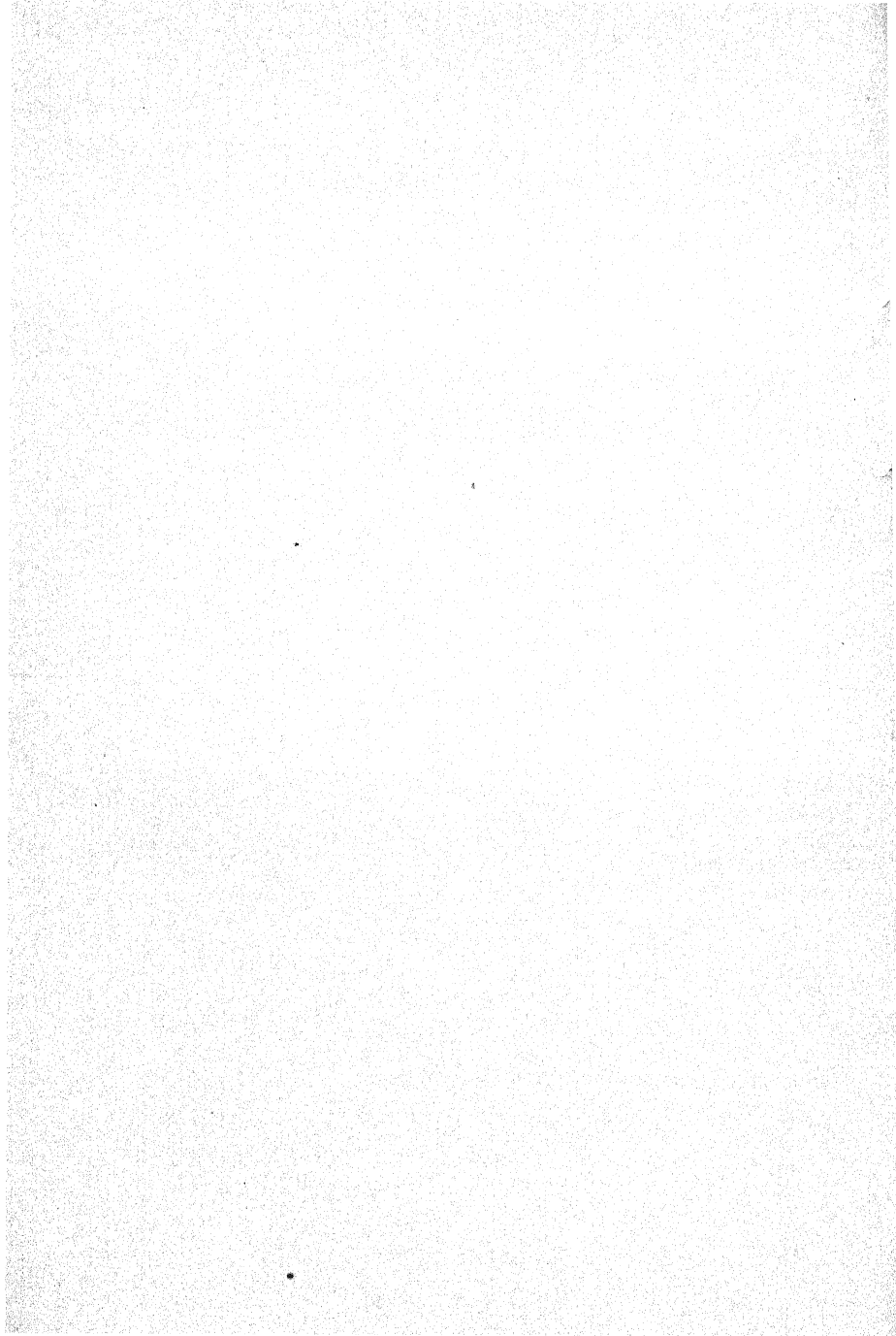
Lemawng Village to Tambatuan Village five hours' (hill) (on the Tampasuk River).

Tambatuan Village to Labong Labong Village five hours' (flat) (on the Tampasuk River).


Labong Labong Village to Kiau $2\frac{3}{4}$ hours (hill) (on the Tampasuk River).

The first route is the quickest by a day and requires no crossing of rivers between the Tuaran and Tampasuk, whereas the latter abounds in it.

R. M. LITTLE.



PULAU LANGKAWI.

 HESE are bold islands, formed of and flanked by towering masses of limestone. I could find but few tracts of level ground upon these islands. They are dependencies of the Siamese Government of Kedah." * This is all that Colonel LOW, in 1849, found to write of this beautiful group of islands, and there is little other printed information about them. Situated in Lat. $6^{\circ} 10'$ to $6^{\circ} 27'$ North, and Long. $99^{\circ} 37'$ to $99^{\circ} 56'$ East, about seventy miles due north of Penang, they are clearly visible on a fine day from the top of Penang Hill, and the curious configuration of their limestone peaks, so unlike the ordinary scenery of the Straits of Malacca, invite exploration. Some notes, which I made during a cruise round the Langkawi Islands in December, 1887, enabled me to correct and supplement the geographical information contained in the latest Admiralty charts of this locality, as far as the native names of places are concerned, and I print them here, with a map, for the information of future travellers.

H. H. the Raja of Kedah (whose capital we had been visiting), as soon as he learned that our tour was to include the Langkawi Islands, kindly proposed to accompany us (my brother, Mr. R. W. MAXWELL, and myself), and to show us all the places of interest there. He declined, however, a passage in the *Sea Bird*, and brought his own steamer, with WAN MAT SAMAN, his Chief Minister, and a few other followers in attendance. We left the mouth of the Kedah River on the morning of December 26th, and steered direct for the East entrance

* Journ. Ind. Arch., III, 8.

of Bass' Straits, and entering a land-locked harbour reached a shallow bay, on the shore of which is the principal village of the island—a place named Kwah. Here, we were informed, there is a considerable population of both Malays and Chinese, principally fishermen. There is a certain amount of cultivation, and the paddy-fields inland are said to be extensive. We did not land, but steamed on through the strait, having the main island on our right and the island of Dayang Bunting on our left. Just opposite the village of Kwah across the strait are the limestone cliffs of Tanjong Tirei (on Dayang Bunting), very precipitous, and immediately behind the village, but far inland, rises the conical peak of Gunong Raya, the highest point in the island, about 2,900 feet high. Fishing stakes here and there in the strait and an occasional *kampung* on the shores of the main island gave evidence of the presence of a Malay population, and now and then we passed a fishing boat, or a Chinese trading junk with picturesque brown sails.

Presently a view was opened up to the northward of a long serrated ridge with fifteen or twenty peaks, which the Malays call Gunong Chinchang, or the "chopped mountain," from its supposed resemblance to a board in the edge of which deep indentations have been cut with a hatchet.

On the South coast of Pulau Langkawi there are the following places between Kwah and Tanjong Sawah, which we passed in the order in which their names are given:—Klébang, Těpah, Langkana, Těmoyang (river and small *kampung*), and Teluk Baharu. On the coast of Dayang Bunting opposite, we passed Batu Uban, Tanjong Lilit, and the limestone cliffs of Goa Langsiah, where there is a cave. Here, we were told, grows in profusion a ground orchid with a yellow flower in great demand among collectors. The islanders had, it appeared, recently learned that it possesses a money value, owing to the visit of a collector, who paid a cent a-piece for specimens. I have since ascertained that the plant in question is the *Cypripedium Nivium*.

The scenery hereabouts is very striking. The fantastic shapes of the limestone cliffs and peaks of Dayang Bunting, the islets dotted about in the strait, the smooth expanse of deep blue water, and the distant ranges of Gunong Raya and

Gunong Chinchang, make up a picture not to be equalled anywhere in the Straits of Malacca.

The islets in the strait are called Pulau Kědra, and the following are some of the names of the numerous islands to the West of Pulau Dayang Bunting:—Pulau Chupak (very small), Pulau Gubang, Pulau Jong, Telam Banton, Pulau Singha, and Pulau Bras Basah.

To the North nearer to the shores of the main island, are Pulau Lalang, Pulau Ular, and Pulau Hantu.

Steaming out of the strait and leaving Pulau Hantu on the right, we sighted Pulau Adang in the distance, far out to sea, bearing about N. N. W. This island is famous for its turtle.

Then, passing between Pulau Těpur and Tanjong Sawah (the S. W. point of the main island), we steamed on past two islands—Pulau Rěbah—and headed for Tanjong Bongkok Pennyú, called on the chart "The Dolphin's Nose." This is a bold headland, the end of the Gunong Chinchang range, with a hump on the top of it. There are fishing stakes in the straits between the islands above-mentioned and Pulau Langkawi, and small settlements on the coast of the latter. Round the fishing stakes, flocks of gulls (*chěnchamar*) were wheeling. Nearly opposite Pulau Rěbah is Tanjong Padikik.

Entering the bay on the South side of Tanjong Bongkok Pennyú, we dropped anchor in deep water not far from shore. This place is called by the Malays *Burau*, which is a corruption of two Siamese words *bor ran*, "old well"; a walk of about a mile and a half through the jungle, ending with a steep climb, brings one out on a face of precipitous rock, through which a mountain torrent has worn itself a channel. Here we see the "well," or series of wells (the Malays say there are seven and call the place *tělaga tujoh*), from which the Siamese name originated.

No longer in the bed of the stream, which has probably shifted, as the rock has been worn down under the attrition of centuries, there are here and there deep circular holes which seem to have been cut out with sufficient accuracy to excuse the natives of these parts for supposing that they are the work of mankind. But the stream close by has doubtless been the

agency, in some former period, when the rocks were not quite as we now see them, and when the "old well" was at the foot of some small cascade and was gradually hollowed out with the accuracy with which a hole is made in a Stilton by a cheese-scoop.

On the morning of the 27th, after another visit to the shore for a morning bath in the river, we continued our cruise round the island. The coast scenery hereabouts is very fine. Steep cliffs rise sheer from the water's edge, the bare rocks below gradually merging into slopes, clothed with jungle above. There is not a sign of cultivation or of a human habitation, and the whole of the Gunong Chinchang range is, I fancy, unexplored and unvisited save when some of the more adventurous of the population climb for the wild bees' nests in the crannies of the limestone cliffs. The wax is a royal perquisite, and the daring climbers get only a small proportion of their actual take. We passed Sungei Tama Kéchil, a gorge in the hills, and, further on, Tanjong Běsar. Here our course was nearly due north, with Pulau Těrutau, a very large island, right ahead. A shoal of pomfret (*ikan bawal*), one of the best fish that the Bay of Bengal produces, occasioned some excitement among our crew, but we were not equipped for a fishing expedition. The presence of a boat (*sampan pukat*) off Tanjong Chin-chin shewed that this is a well-known fishing ground. A cave near the water's edge called Lobang Chin-chin, "the cave of the ring," was pointed out, but what the legend concerning it is, we did not learn. After passing Tukun Raja we altered our course and headed eastward, with Pulau Těrutau on our port bow. A singular-looking island off Pulau Těrutau, resembling a ruined castle, is called Pulau Běléton, and the edible birds' nests of Chinese commerce are said to be found there. Beyond it is Pulau Burong.

With the mountains of Sětul in view on the mainland in front of us, we passed in turn the following places on the coast of Pulau Langkawi:—Tanjong Těmbún, Teluk Tóma, Sungei Gatal, Langgara (a river here), Tanjong Temburun, Tanjong Pembuta, Pulau Jemburong, Kuala Kubang Badak, Sungei Ewa, Pulau Dangli (small islets), Oo (where

there are said to be paddy-fields), Pulau Kasin (a distant islet to the North is called Pulau Kweh), and Tanjong Gamarau. Here there is a bay where there are said to be hot springs; the island in the bay is called Pulau Bëlibis.

Passing Tanjong Gamarau, with Gunong Raya in the distance bearing nearly due South, and an island called Pulau Tanjong Dundang right ahead, we came to an anchor nearly opposite our destination—Goa Cherita. The coast scenery about here is very fine, an endless series of fantastic peaks furnishing perpetual variety.

Goa Cherita is traditionally reputed to be the cave in which, according to the early history of Kedah, the shipwrecked Prince of Rûm was hidden and tended by his future wife—the daughter of the Emperor of China. The story may be read in the chronicles of Kedah, called *Marong Mahawangsa*, an inferior English translation of which (by Colonel LOW) is to be found in the *Journal of the Indian Archipelago*, Vol. III. The legend is briefly as follows:—

The island of Langkapuri, after the war between RAMA and RAWANA, celebrated in the Rámáyana, was little frequented, and in later ages became the home of the bird Garuda (pronounced by Malays *Gerda*)—the eagle of Vishnu. Gerda learnt that a marriage was projected between the son of the Emperor of Rûm and the daughter of the Emperor of China, and, in order to prevent the aggrandisement of the former empire, thought it desirable to prevent the match. So he presented himself before God's prophet SULEIMAN, who then ruled the world and all created things, not only mankind, but all spirits (*jin, peri, dewa and mambang*), and all animals on the face of the earth. He represented the necessity of preventing the young couple from meeting, but King SOLOMON declared that no power on earth could prevent it. On this, Gerda announced that he could and would prevent it, and vowed that, if unsuccessful, he would for ever abandon the haunts of men. The prophet bade him do his worst and come back and relate the story of his success when it should have been accomplished.

Gerda then successfully swooped down upon the garden of the Emperor of China, and carried off in his talons the princess and two female attendants, whom he set down in safety on

his island—Langkapuri. Next he attacked and sunk the fleet in which the young Prince of Rúm, under the guidance of a trusted minister named MARONG MAHAWANGSA, was sailing for the capital of China to be united to his betrothed. The scene of the shipwreck was on the eastern side of the Bay of Bengal, and the prince, who clung to a plank, was cast on shore on the island of Langkapuri. Here, one day, he was found by the princess of China and her attendants, who hid him in a cave, and carefully concealed from the bird Gerda the fact of his presence. The *dénouement* is easily guessed. When Gerda appeared before King SOLOMON to boast that he had carried out his determination, the prophet despatched a *jín* to Pulau Langkapuri, and had the prince, the princess and their attendants conveyed in a chest to his audience hall, where Gerda was put to shame, and the inutility of attempting to resist the course of pre-ordained fate was demonstrated.

The chronicler of Kedah, which, by the way, was colonised by the minister of the Emperor of Rúm—MARONG MAHAWANGSA—seems to have been sufficiently satisfied that Pulau Langkapuri, the scene of the wars of RAMA and RAWANA, was identical with the island off the coast of Kedah which the Malays now call Langkawi, and which may have been called Langkapuri in former times. And successive generations of Kedah Malays have, no doubt, been ignorant of the identity of Langka with Ceylon, and have contentedly localised their legend in an island of their own. So it is not surprising that the islanders are still able to point out the very cave in which the prince of Rúm was hidden from his enemy—the bird Gerda, who in former times had taken part in the wars of the Rámáyana.

We landed in a sandy bay between two rocky headlands, and viewed the cave, which is principally remarkable for an inscription in Malay carved in the rock at a height of some twelve feet from the ground. It has been much injured by exposure to the weather, but seems to record the visit of some Raja 240 years ago, if the date A. H. 1060, which occurs in the inscription, is to be taken as the date when it was written and not of some past event commemorated at a later period. Perhaps, with some trouble, a better conjecture as to the

nature of the inscription than I was able to make may be arrived at. I give below the opening sentences as far as they are decipherable; of the remainder only a word here and there can be made out.

بسم الله الرحمن الرحيم

الصلوة وحده السلطان محمدية يا النبي ورسوله ومحمد اما بعد
هجرة النبي صلى الله عليه وسلم مريب انم فوله توجه فد
بولن شوال

There is an upper chamber in the cave to which the Raja and I climbed by means of a boat's mast and a rope, but there is little there to repay curiosity. Some enormous stalactites hang suspended at the entrance of the lower cave, but how the princess and her attendants managed to close the mouth of it with stones, as the Kedah chronicler represents them to have done, is not apparent to the modern visitor.

We quitted this beautiful island with regret, wishing that it had been possible to learn something of the interior. We passed Teluk Udang and then Sungei Kilin, where there is a creek between two headlands of the usual limestone type. Not far from this there is a curious island—Pulau Petukang—which looks like a wall of masonry; next, beyond a rocky promontory, Tanjong Běluru, a point covered with mangrove, came in sight, and passing Sungei Kisap, where Chinese have established themselves and cut firewood for export to Penang, we emerged into open water at Tanjong Dagü opposite to Tanjong Tumbus on Pulau Dundang.

Leaving this at 4 P.M., we reached Penang in the *Sea Bird* at midnight.

W. E. MAXWELL.

[The Society is indebted to His Excellency Governor Sir CECIL C. SMITH, K.C.M.G., for permission to print the following paper in its Journal.—H. T. H.]

THE NĚGRI SĚMBILAN

THEIR ORIGIN AND CONSTITUTION.

THE history of these States has been handed down by word of mouth from generation to generation of the inhabitants. It is difficult to say how long ago it was that a great number of *Sákei** travelled from the mountains of Skúdei† and arrived in Johól. Their numbers amounted to as many grains as are contained in a *gantang*‡ of paddy, as on their arrival in Johól each individual planted a grain of paddy, and it was found that a *gantang* was exhausted. They tied a *rótan*§ from tree to tree and hung up their *běliungs* (the small Malay axe) and the *rótan* was completely filled. This latter statement, however, is one which conveys little idea of the numbers, as the distance between the trees is not given. There were four great Chiefs, or *Bátins*, amongst these *Sákei*. Three were men and one a woman. The woman elected to remain in Johól. The three men separated with their followers; one went to Jělēbu||, one to Klang, and one to Sungei Ujong. These are the *Suku yang ampat*, and are the origin of the *Undang yang ampat*, the four law-givers, of which Klang

* 'Sákei', a dog. But the term is not applied to the tribes described in this paper by the surrounding Malays. I have not heard it further South than Sělan-gor.

† The Sěkúdei stream takes its rise in the Púlei range.

‡ A gallon measure.

§ i.e., 'rattan,' 'rautan' from 'raut' to scrape.

|| Said to mean 'mist.'

D. F. A. H.

was the Chief or oldest and which will be referred to later as the development of the constitution is dealt with.

It would now appear that these Chiefs assigned various districts either to their relations or to the lesser Chiefs who had accompanied, them. The lesser Chiefs again separated to Náning, * Rěmbau, Jělei† (Pahang), Sěgámat, and Pásir Běsár. These completed the nine States of the NĚgri SĚmbilan. This fact is generally known, though considerable incredulity has always been expressed with regard to Jělei in Pahang, detached as it is from the remaining eight States.

Thus these *Sákei* were established in the nine States, and their power and numbers appear to have been considerable. A fact that has much struck me both here and in Pérak and Sělángor is the pronunciation of the final *k* by *Sákei* when talking Malay. This pronunciation is not within the memory of Malays in the Peninsula, and it is quite possible that this great number of *Sákei* who arrived from Skúdei, came originally from Borneo,‡ and made Skúdei their last halting place before travelling on to Johol and separating throughout the Peninsula.

The next chapter in this history, unconnected as it is by dates, is the arrival of Mahomedan settlers from Měnangkábau in Sumatra. There must have been very free immigration, and that within a short period, and the policy pursued by these settlers was one of conciliation with the aborigines, and not as in Pérak and Sělángor, where the *Sákei* were driven back into the mountains, and their wives and children caught and enslaved by the Mahomedan settlers on

* A stinging insect of the bee kind.

† Name of a creeper.

‡ Primary origin in Java.

the coasts. These Mĕnangkábau settlers brought their tribal laws with them—the illegality of intermarriage in a tribe, the election of the *Lĕmbága*,* or Chief of a tribe, etc.

They fell in with the aboriginal views, and observed their rights to all waste lands, and their power in each State.

The best instance of the lines pursued by these settlers, and their amalgamation with the *Sákei*, is that Sri Mĕnánti. of the first settlers at Sri Mĕnánti and Úlu Muar, then a part of Johól. Four settlers arrived with their families, each belonging to a different tribe. Their names were PADÚKA BĚSÁR, ĚNGKEI† BONGSU, SĚ-NÁRA MÚDA and SĪ MAHARAJA. As they travelled to the Úlu of the Muar River, they came on a valley where they found the paddy in the ear, ripe, and they resolved to settle there, and called the name of the place Srí Mĕnánti. *Srī* is the Mĕnangkábau word for the ripe paddy,‡ *Mĕnánti* "awaiting." *Srī Mĕnánti* has been generally translated "The beautiful resting place." This is far more poetical, but not in accordance with Malay thought, which is always of the most practical, neither can this translation be reconciled with grammar.

These four men settled at Sri Mĕnánti and conciliated the *Sákei* of Muar and Johól to a certain extent. It is, however, probable that they found their position somewhat insecure; they, therefore, applied to the Dato' of Johól for a *Pĕng-*

* 'Lĕmbága,' condition, quality, system, and so applied to 'manager' of latter.

† i.e., 'ĕngkáya,' for 'órang káya,' lit: 'rich man,' but merely a title actually.

‡ It is not the name, but an *epithet* from the colour and flourishing condition of the padi, it is not confined to it in the ripe stage, but is used of it when green also.

hulu.* It is not clear whether the Dato' of Johól had then been converted to Islam; in any case, he sent a *Sákei Batin* as *Pěnghulu*. Some time after this, a family of Měnangkábau settlers of the tribe of Sri Lěmak came from Paháng, hearing that their own countrymen had arrived in Ulu Muar. This family consisted of a man, his wife, two daughters and one son. The son married the daughter of the *Sákei Pěnghulu*, sent from Johól, and his wife bore him a son. The *Pěnghulu* died when this child was about six years old, and the son was elected as *Pěnghulu*, but, being a minor, his father administered for him until he came of age, and hence the title of *Pangku*† *Pěnghulu* (Deputy *Pěnghulu*) from the four original settlers and their families. It is thus that in all these States the Měnangkábau settlers observed the *Sákei*, or, as they are termed, *Waris*‡ rights, and intermarried with *Sákei*, the women on their marriage adopting the religion of their husbands. In writing this sketch, my principal object is to make the constitution as clear as possible, and I will not enter into any elaborate stories or theories which created slight shades of difference in the individual States on questions of origin, as the constitution is but slightly affected by these.

Before proceeding further, I would lay special stress on the supremacy of the female *Pěnghulu* of Johól over the States of Sri Měnánti, including Muar, Jěmpol§ and Gěméncheh. The Dato' of Johól to the present day wears his hair long, and the *Pěnghulu* of these States must go to him if necessary, as he is not expected to travel, the first Johól *Pěnghuluship* having been held by a female, and the same rules as applied to her then, apply to this day.

* 'Pěng' a personal prefix and 'Hulu' head, this officer was the *head*, while the 'Pěnglíma' was the *hand*, 'líma' was the hand, and so came from the number of the fingers to stand for five.

† Bosom, lap, and to hold in the same so to support, in this case, temporarily.

‡ 'Warith' (Ar.) corrupted into 'waris,' heirs.

§ Name of a fish, which is handed on to the river and so to the State.

Another point that must be borne in mind is the succession by the female not only to property but also to title and State revenues. The *Sákei* or *Waris* adopted the tribal system introduced by the Měnangkábau settlers, and are now termed *Běduánda** as a tribe. They cannot intermarry. Thus the women of the *Waris* tribe must marry into the Měnangkábau tribes, but the children of the marriage are *Waris*. A *Běduánda* man again must marry into one of the Měnangkábau tribes, the offspring in this case being of the tribe of the woman, and having no *Waris* rights.

I have already mentioned the first settlers in Sri Měnánti and I infer that they had considerable difficulty in conciliating the *Sákei*. The same, I think, applied in Rěmbau. Both in the Sri Měnánti States, now subdivided into Ulu Muar, Jěmpol, Těráchi, and Gúnong Pásir, and also in the State of Rěmbau, land was purchased by the *Lěmbága* or Chief of tribe, for his people, from the *Sákei*. The purchase was a piece of cloth, a knife or a weapon, a cooking-pot. In the other States the *Sákei* placed no obstacles in the way of the Měnangkábau settlers, and lands were cultivated by the tribes without purchase from the *Sákei*, though only with their consent. Thus throughout the NĚgri SĚmbilan, with the exception of Rěmbau and the Sri Měnánti States, the lands are still State lands and virtually the property of the *Waris*. The tribes are most tenacious of their freehold rights "*tánah bĕrtěbus*." The old saying in these two States is "*tákek (tákok†) káyu Bátin‡ Jěňang,§ pútus tĕbus kapáda Undang.*" That is, the blazing of the trees (defining of the boundaries) is performed by the *Bátin jěňang*,|| the purchase is decided by the *Undang*.

* Cf. 'Biduan,' a player, musician, (Sansk. 'vidwas' skilled.)

† 'Tákok' is deeper than 'tákek.'

‡ Chief.

§ Deputy, probably originally derived from 'Jěňang' a post, brace, support.

|| The *Bátin* and his *Jěňang* (Deputy).

In all these States, however, the Dato' of Johól, acting in concert with the other three Dato's, *i.e.*, the *Tánah tē-lápakkan.* *Undangyangampat*, made certain State reserves in order to provide for purposes of State and resting places for themselves when travelling from State to State. These lands are called *tánah tēlápakkan*,* and will be dealt with again later.

The term used in describing the *Sákei* or *Waris* rights is "*Gáung, Guntong, Bukit, Búkau, Herta Waris*, *Waris rights.* *i.e.*, ravines and hill-locked basins, hill and surrounding flats are the property of the *Waris*. This is equivalent to all State lands. Although the tribes are so tenacious of their rights to land acquired by purchase, yet it is impossible to infer much from it, if taken from its origin. The purchase has developed on account of the rapacity of the various powerful *Waris* families. The evil, however, has great advantages in administration, consequent on the great facility in dealing with all land matters with the Chiefs of tribes, who are most jealous of interference by others and who are anxious to thoroughly secure their rights.

I have tried to keep the origin and the constitution of these States separate, but although I have diverged slightly and dealt with matters of constitution, it was necessary to do so when origin and constitution were so closely allied. These States prospered exceedingly, and the first arrivals were joined by many others, who, no doubt, heard of the success of their fellow-countrymen.

All these settlers came from the inland districts of Měnang kábau. In Měnangkábau there are two "*adat*," Custom—"*Adat.*" or customs, *viz.*, the *adat tēměnggung*† and

* 'Tēlápak,' the sole of the foot, a variant of 'tápak'; so 'tēlápakkan,' place under the sole of the foot, resting-place.

† Or 'katēměngúgan', by some thought to be a person like Pěrpátih Pí-nang Sábatang. [See Undang-undang Moco-Moco (Múka-Múka West coast of

the *adat pĕrpáteh*.* The *adat tĕmĕnggung* prevails on the sea coast, and is the same as in all other Malay countries. The *adat pĕrpáteh*, inland and very different. The *adat pĕrpáteh* prevails in these States; in Sungei Ujong the *adat pĕrpáteh* and the *adat tĕmĕnggung* are mixed.

It is to be inferred that, after a time, it was found that the constitution of these States could not be thoroughly secured, unless a *Raja* was placed over them to settle differences between States, and questions which the *Pĕngĥulu* were not competent to settle in each State. It was, therefore, decided that six men should be selected to travel to Johór and to Mĕnangkábau, and apply for a *Raja* of the Mĕnangkábau royal family. It would appear that Johór and Mĕnangkábau were at that time closely allied, Johór being the greatest power to the east of the Straits of Malacca, and Mĕnangkábau the greatest in Sumatra and on the west. These six Officers bore the titles of (1) *Jóhan*, (2) *Andútar*, (3) *Laksamána*, (4) *Laksamána*, (5) *Pĕnglíma Sútan*, (6) *Pĕnglíma Raja*. They travelled to Johór and thence to Mĕnangkábau and arrived at the *Istána*. They appear to have been ignorant men, and instead of taking the necessary precautions and going through the proper forms, they were imposed upon by an Officer of the Court who represented himself as a *Raja* and whose followers, no doubt, supported in the deception. This man's name was SI KHATIB, and he called himself Raja KABIB. The six Officers then returned to the Nĕgri Sĕmbilan with KHATIB as *Raja*, but before he was proclaimed, a letter arrived from Mĕnangkábau giving the real facts of the case. It was then arranged that the six Officers should go back to Mĕnangkábau and be more careful. This they did, and the Rajas of Mĕnangkábau selected Raja

Sumatra) Malayán Miscellanies, Vol. II.] It dates from before Islamism in Sumatra, but they are now mingled.

* Sansk. 'páti' lord. In full 'adat Pĕrpátih (or Pĕrpati) Pínang Sabátang,' i. e., 'lord of the single areca-palm'.

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MĚLĚWAR to return to the NĚgri SĚmbilan and be proclaimed Sultan of those States. The Rajas of Mĕnangkábau gave Raja MĚLĚWAR a following of 40 persons to take him to Siak; from Siak the Raja of Siak sent 40 persons to convey him to Malacca; in Malacca 40 persons conveyed him to Naning; and then again 40 persons conveyed him to Rĕmbau. It would appear that the installation took place at Pĕnájis in Rĕmbau, and after the *tábal*, the *Yam Tuan* proceeded to the Istana at Sri Mĕnánti, in the State of Úlu Muar.

The terms given to the States of Johól, Sungei Újong, Rĕmbau, and Úlu Muar in connection with the election of the *Yam Tuan* are:—Rĕmbau, Tánah Technical names of States. Karájaan* (Pĕnájis†); Sungei Újong, Bálei Mĕlintang;* Johól, Bálei Bĕrtengkat;* and Úlu Muar, Tánah Mĕngándong.* Thus the first Sultan of NĚgri SĚmbilan was Yam Túan Bĕsár Raja MĚLĚWAR.

The *Yam Tuan Múdaship* of Rĕmbau was of later creation, and so was the *Yam-Tuan-Múdaship* of Jĕlĕbu. In Rĕmbau the tribe of *Sakei* or *Waris* had been added to by another tribe called *Bĕduándá Jáwa*. Rĕmbau origin has been thoroughly explained by Mr. DUDLEY HERVEY in his valuable pamphlet on that State. In Jĕlĕbu, the Dato' of Jĕlĕbu had originally Raja powers vested in him; he later applied to the *Yam Tuan* of Sri Mĕnánti for a separate *Yam Tuan*, and this was granted. Jĕlĕbu is a considerable distance from the Istana of Sri Mĕnánti, and this, together with the probability that he was unable to hold his own with the Chiefs, was the cause. The *Yam Tuan* of Sri Mĕnánti retained suzerain rights as in

* For an explanation of these names see Journal S.B., R.A.S., No. 13, for June 1884, paragraph 246.

† Or 'Pĕnájih,' the Rĕmbau river as far as its junction with the 'Pĕnar' at 'Sempang,' from which point it is called the 'Linggi,' but in a map in GODINKO DE GREDIA'S Account of Malacca (A.D. 1613) the Linggi at the mouth is called 'Rio Panagim,' which confirms the tradition that the name 'Linggi' (a certain part of a boat or prahu) is of comparatively recent origin.

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Rĕmbau. In Rĕmbau, the Yam Tuan of Sri Mĕnánti had the strongest voice in the election and succession of the Yam Tuan Muda together with the Dato' of Rĕmbau, and the Dato' of Rĕmbau had to go to the Istána at Sri Mĕnánti. In Jĕlĕbu, the Dato' of Jĕlĕbu had to go to the Istána, and the Yam Tuan settled the succession. If there was any difficulty with the Yam Tuan, the Dato' of Jĕlĕbu consulted with the Dato' of Johól.

The ceding of Klang to the Yam Tuanship of Sĕlángor was arranged in a friendly way. The To Éngku of Klang complained of the great distance to the Istana of Sri Mĕnánti, and it would appear that Klang at the time was but thinly populated by Mahomedan settlers. It was, therefore, decided that Klang should acknowledge the Yam Tuan of Sĕlángor as Raja—Sĕgá-mat and Pásir Bĕsár became separated from the Nĕgri Sĕmbilan on account of disturbances, and were brought under Muar administration. Jĕlei in Pahang would not appear to have ever mixed with the nine States. It is only on account of the fact that one of the nine *Bátin* took up that river as his district that Jĕlei has been numbered as one of the nine States. The origin of the *Waris* of the tribes and of the *Rajas* is, I trust, fairly clear. Several points in constitution combined with origin have also been dealt with, which will be of use towards understanding the constitution, and with which I will now deal.

Constitution.

The main law is the following :—

1. *Orang Sĕmĕnda* kapáda Tĕmpat Sĕmĕnda.*
2. *Anak Búah kapáda Ibu Bápa.*
3. *Ibu Bápa kapáda Lĕmbága.*
4. *Lĕmbága kapáda Undang.*
5. *Undang kapáda Ka'ádilan.*

* This expression is now used generally amongst the Mĕnangkábau folk, but perhaps it bears a reference to the custom of cousins marrying; 'Sa-manda' 'satu mandá,' 'manda' = 'ĕmak,' one mother, she from whom the parents of both took their origin.

1. The married man shall look to his wife's male relations for assistance in any questions regarding his wife or her property.

2. The people of the tribe shall look to the heads of families (elders) in each tribe for assistance in all difficulties.

3. The heads of families (elders) shall look to the *Lěmbága*.

4. The *Lěmbága* shall look to the *Undang* (*Pěnghúlu*).

5. The *Undang* shall look to the *Ka'ádilan* (the Sultan).

I will take these sayings one by one. As property all goes in the female line, it is necessary that the female shall have every protection. Her husband cannot mortgage or sell her property. He cannot touch it. If he brings money or property into his wife's house, it is necessary for him to call the *Těmpat Sěměnda*,* that is, the male relations of his wife together, and declare the property that he brings, in order that, in cases of death or divorce, there may be no question with regard to such property. This is generally done with a feast a goat slaughtered, or in some cases a buffalo. If the husband does not declare property (*wang atau herta měmbáwa*'),† he cannot claim in case of contingencies, such as divorce or death, settlement on his children, &c., and such property lapses to the woman, his widow. The debt of a man cannot be claimed against the property of his wife, unless there is personal property as described, but can be claimed against his *herta pěsáka*,‡ that is, the property of his mother, or, if dead, of her heirs. In all cases of debts, or in fines inflicted on a man and unpaid, and failing personal property, the *herta pěsáka* can be seized not the *herta sěměnda*. It is the duty of the *Íbu Bápa* and the *Lěmbága* to give every assistance in this matter. Execution was very rare in these States; in all criminal cases, from murder downwards, fines

*Orang Sě-
měnda kapáda
Těmpat Sěměn-
da.*

* Lit. place where he married.

† Money or property brought.

‡ Inherited property. (Sansk. 'arta,' goods; 'push', to divide.)

being inflicted, hence the term "*sálah di timbang, utang di báyer*,"* *i.e.*, the value of the fault is weighed, and when weighed the debt is paid. The property of a woman descends to the female children of the marriage. In the event of there being more than one female child, the house and *kampung*† is the property of the eldest, and the *sáwah*‡ is divided equally. If the man has acquired landed property before marriage, it cannot leave his tribe, it must go to his "*anak búah*" § in the tribe. Hence the term "*herta pēsáka kapáda anak búah*." If the husband has personal property, he can leave it to whom he likes, unless the property is acquired during his marriage, when such property is shared equally between man and wife, even *kampung* and *sáwah*.

The tribes are divided into one, two, three and sometimes as many as six families, and it is from these families that the *Lěmbága* is elected. Hence the term with regard to the Chiefs of tribes "*pēsáka běrgéler*."|| The order of succession by each family to the *Lěmbágaship* is fixed, and the election, therefore, is made in the family next in succession. The *Ibu Bápa*, or representatives of these families, have to carry out the instructions of the *Lěmbága* and assist in all matters in the tribe; such as the collection of the "*más mánah*,"¶ which is a tribute to the Raja, *viz.*, "*bras sa'gántang nior sa'táli*,"** *i.e.*, one gantang of rice and two coco-nuts. This will be explained later. The *Ibu Bápa* is again responsible to the *Lěmbága* for all faults committed or debts incurred in his section of the tribe, "*katúrunan-nya*," †† *i.e.*, the descendants according

* Fault is weighed and debt is paid.

† *i.e.*, rising ground surrounding the house usually fenced in, as the name implies. For a discussion of the origin of this word, see YULE'S HOBSON-JOBSON S.V. 'compound'. I believe it to be a Malay word, cf. allied word 'képong'.

‡ Padi field (wet.)

§ Relations, lit. children, fruit.

|| 'Gílir' or 'géler' to turn, change, so 'pēsáka běrgéler' the succession turns about, or, as we should say, is taken or enjoyed in turn.

¶ *i.e.* gold of respect (Sansk. 'mana' to value, appreciate.)

** Lit. ' (of) rice a gallon (of) 'coco-nuts a string.'

†† 'Túrun' to descend.

to the female line from the original family or families of the tribe. In some cases these descendants number 50 families, about 200 souls. The people of each *Katúrunan* appeal to the *Íbu Bápa*; thus in questions of the property or other matters which the *Orang Sēmēnda* and *Těmpat Sēmēnda* cannot settle between them, the *Íbu Bápa* would be the appeal. If again the latter cannot settle the case, he would bring the matter before the *Lěmbága*. *Íbu Bápa* is a curious name, meaning literally father and mother (elder).*

The *Lěmbága's* powers are various. In the first place he has the power to fine "*dua púloh sěřěpi*," † which amounts to \$7.20 of the present currency. *Íbu Bápa ka-* which amounts to \$7.20 of the present currency.
páda Lěmbá- He is the one who is present at all purchases
ga. and sales of land, by his tribe or to his tribe. He is the one who deals with the *Waris* in purchasing waste lands for his tribe. The purchase of waste lands from the *Waris* has been touched upon already. When the *Bátin Jěnang* has blazed the trees, showing the boundaries of the land, the *Dato', Pěrdána*, ‡ who in Muar is in charge of all waste lands, takes the *Lěmbága* who has purchased to the *Undang*, where the purchase is completed. "*Pútus těbus kapáda undang*" is what describes purchase from the *Lěmbága's* point of view. It means the *Dato Pěrdána* has decided the land "*jangka běrhéla*." § The *Lěmbága* has fixed his boundary posts "*lantak běrtúkul*" ¶ at the places where the *Bátin Jěnang* has ¶ blazed the trees "*tákek káyu*." The money has been paid for the land, "*más běrtáhil*." The purchase is thus completed. If an individual of a tribe gets into trouble and is fined by the *Raja* or *Undang*, the *Lěmbága* arranges for the

* Mother and Father.

† Twenty 'sěřěpi,' a 'sěřěpi' is 36 cents, not a coin, but for purposes of reckoning.

‡ First, Chief, Sansk. 'Pradána.'

§ 'Jangka' measure, 'běrhéla' drawing, i.e., from point to point, by lengths.

¶ 'Lantak' stuck in, 'běrtúkul' and hammered them.

¶ Rather 'Bátin' and 'Jěnang' have.

payment. He it is who enquires into the personal property of the individual, if there is none, he falls back upon the *herta pēsáka*, which he sells or mortgages in order to cover the debt. He also settles debt cases. Mortgage of property tribe with tribe must be declared before both *Lěmbága*. If in the same tribe, it is said not to be necessary. All sales must be carried out by the *Lěmbága*, and if sold into another tribe the boundary posts are again fixed by both *Lěmbága* "*lantak běrtúkul*." The election of the *Íbu Bápa* is in the hands of the people of each descent in the tribe; that of the *Lěmbága* by the *Íbu Bápa*. The *Íbu Bápa* are in some tribes as many as seven, in some as few as one; if more than one, each family takes it in turn for the *Lěmbágaship*, and it only remains to select the man, which rule, if strictly adhered to, makes the election very easy. The *Lěmbága* and *Waris* "*orang yang dua-blas* sěrta waris*" elect the *Undang*.

I now come to the *Lěmbága kapáda Undang*. The number of *Waris* descents in each State from which the *Dato' Pěnghúlu* or *Undang* can be elected varies. In *Muar* there are three, *viz.*, the *To' Muar*, the *Pěrdána*, and the *Pěrbat* descents. The present *Undang* is of the first, and will be succeeded by the *Pěrdána* descents; then the *Pěrbat* descent; and then again the *Penghuluship* will revert to *To' Muar*. In *Rembau*, there are two descents, *viz.*, the *Běduanda Fákun†* or *Waris Sědiás Raja*, and the *Běduanda Fáwa* or *Waris Lěla Maharaja*, and they take it turn and turn about for the *Pěng-húluship*. In *Johól*, there is only one descent from which the *Undang* can be elected, and the *Bátin* of *Johól* have a stronger voice in the election than the *Lěmbága*. The other States are minor questions. In *Těráchi*, it is a curious fact that the *Undang* is not elected from the *Waris*, but from the

* *i.e.*, of the 12 'súkú.'

† Sansk. 'Parva' ancient.

‡ Cf. Ceylon 'Yakko'.

§ Sansk. 'Sádyá' ancient.

tribe of Sri Lĕmak,* Paháng. The *Undang*, however, must marry into the tribe of the *Waris*. Thus, in Muar, the three descents are the three *Kĕpála Waris*. In Tĕráchi, there are two, in Jĕmpol there is one, in Gúnong Pásir there is one, in Johól and Ínas there is one, with a male and female representative. In Rĕmbau, the *Waris* are somewhat different. Besides the *Undang*, there are five *Kĕpála Waris*, viz., *Pĕrba* (who is also the *Lĕmbága* over both families of *Bĕduánda*), *Bandar*,† *Mangku Búmi*,‡ *Mĕntri Lĕla Pĕrkása*, and *Raja di Raja*. There have been several somewhat complicated questions in Rĕmbau, probably consequent on the unequal number of the *Kĕpála Waris*. Formerly, according to the constitution, if the *Undang* was of the descent of *Sĕdía Raja*, the *Bandar* must be taken from the descent of *Lĕla Maharaja*. It was found, however, that if the rule was strictly enforced, it was possible that the *Bandar* would cease to exist, which did actually occur. A reform, therefore, was made in the constitution and this condition was repealed. Where the constitution is strictly enforced, all elections are comparatively easy, but the slightest departure from the constitution throws the whole procedure into a hopeless state of chaos.

The *Undang* has in each State the power to fine "*Satu Bahra*" which is equal to \$14 of the present currency. The *Undang* (*Dato' Pĕnghúlu*) is virtually he who, as a commoner, has the interests of the *Waris* and *Lĕmbága* and the people of their tribes at heart and is the upholder of their rights and of the constitution. The appeal from the *Lĕmbága's* decision is to the *Undang*, and all cases in which the jurisdiction of the *Lĕmbága* is insufficient, must be brought to the *Pĕnghúlu's* court. All waste lands are, as already described, vested in the *Waris*. The constitution, however, only provided for the purchase of lands for paddy fields and not for more intricate questions, such as lands for Chinese planters and miners, and it is in consequence of this, that so many jealous-

* A local district in Mĕnangkábau, Sumatra.

† Port (Pers.)

‡ Sustainer of the earth (in his lap.)

sies and difficulties have arisen in these States in reference to participation in revenues.

It is a mistake to suppose that waste lands are vested in the *Dato' Pēnghālu* only. They are vested in the *Waris*, and the participation should be rated throughout the tribe. The rule, however, is "*Gědang sama gědang, kěchil sama kěchil*"; meaning that the Chiefs get the principal share and the lesser people only a little—literally, big with big small with small.

In Sungei Ujong, the *Dato' Bandar* is a very important man. Not so in the other States. The *Dato' Bandar* in Rěmbau has no greater rights to revenues than the other *Kěpála Waris*. In Muar, the *Dato' Bandar* is really a mere title, and he does not participate with the *Kěpála Waris* in waste lands, nor does he in Jěmpol or Gěmėnchėh. The *Undang* should participate as such in general revenues on account of the office to which he has been elected, *viz.*, the highest office held by a commoner in each State. As a *Waris* he shares with the other *Kěpála Waris*. The *Lěmbága* participate only to a small extent as heads of tribes, and they can only claim where taxation is introduced which affects their tribes. All cases nearly are settled by custom—*adat*—as already explained. With reference to property, Mahomedan law is only brought in as a last resource, if *adat* is insufficient for the case at issue. Mahomedan law is exercised only by the *Ka'adılan* (Sultan).

Intermarriage in a tribe is looked upon as a very grave offence in Rěmbau, and used to be visited by death. In Jěmpol, the people are very strict observers of the Mahomedan religion, and they found that this law was so little in accordance with Mahomedan law that the law was repealed, and it only required a slight alteration in the property laws to make this. The *Dato'* of Johól is the principal *Undang*, and the States of Ulu Muar, Jěmpol, Gěmėnchėh, Těráchí and Gúnong Pásir are "*běrtáli děngan Johól*,"* *i.e.*, they are bound to consult Johól on matters of importance. *Dato' Baginda Tan Amás* of Johól besides being the *Kěpála Waris*, is also, so to speak,

* Lit. 'Strung to', 'in one string with.'

Minister of Foreign Affairs. He is also the person to be first consulted before any commoner can reach the Dato' of Johól—"háluan sěmbah"* is the Malay term given. He cannot succeed to the Pĕnghúluship. *Baginda Maharaja* the *Lěmbága* of the tribe of Sri Lěmak Paháng and *Pangku Pĕnghúlu* is the "háluan sěmbah" to the Dato' of Muar. *To' Mentri* to the Dato' of Tĕráchi.

On the election of the *Undang*, he is taken by the *Lěmbága* and *Waris* to the *Istána*; the *Yam Tuan* when satisfied that he is the right man according to the constitution, accepts him, and the ceremony of *sěmbah*, or doing homage, is gone through. The *Ka'ádilan* calls the *Undang* in speaking to him *Orang Káya*. Every *Undang* has a number of Court Officers, the number of which varies in the different States. The *Lěmbága* is allowed one Officer by the *Undang*.

Undang kapáda Ka'ádilan is the last law to be dealt with. In all cases that the *Undang* cannot decide, he must refer to the *Yam Tuan Ka'ádilan*. The *Yam Tuan* has the power to fine "*anam púloh anam Kúpang*," amounting to \$24.80 of the present currency. In cases foreign to the constitution, he is, as the title of *Ka'ádilan* implies, all powerful to administer justice. The *Ka'ádilan* alone can try cases in which *Rajas* are concerned, even though married to commoners. The term is "*mínyak ka' mínyak júa áyĕr ka áyĕr*"—oil to oil, water to water. He is the supporter of the Mahomedan religion, Defender of the Faith.

The Court of *Yam Tuan Bĕsár* consists of:—

The *orang ampat astána*, viz.:—

1. *Dato' Si Maharaja.*
2. *Dato' Raja To Téwangsa.* †
3. *Dato' Ákhir Zĕmán.*
4. *Pĕng-húlu Dagang.*

* The front or first point of respect.

† For "Déwa Angsá."

Then come the *pĕgáwei yang anam* already mentioned
viz.:—

1. *Jóhan.*
2. *Andátar.*
3. *Laksamána.*
4. *Laksamána.*
5. *Pĕnglíma Sútán.*
6. *Pĕnglíma Raja.*

Then follow the *pĕgáwei yang sĕmbilan púloh sĕmbilan*,
 (99) whose titles need not be given, and then,

Bĕntára Kiri.
Bĕntára Kánan.

The duties of the *orang ampat* are as Court Chamberlains. They receive the *Undang* of the various States when they come to the *Istána*. *Sí Maharaja* and *Raja Téwangsa* sit before the Yam Tuan until he is ready to receive the *Undang*; when the Yam Tuan has given the order (*títah*) for the *Undang* to be brought before him, *Ákhir Zĕmán** and *Pĕnghúlu Dagang* bring him into the presence, the other two do not move.

Jóhan† is the officer who receives *Rajas* arriving from other countries; for instance, if the Yam Tuan of *Sĕlángor* were to visit the Yam Tuan of *Sri Mĕnánti*, *Jóhan* would go to meet him and bring him to the *Istána*, where he would be received by the *orang ampat* first. *Andátar*'s office is to receive the *Undang* of other States, such as the *Klana*‡ of *Sungei Ujong*, or the *Dato'* of *Jĕlĕbu*, or the *To' Éngku* of *Klang*. He brings them to the *Istána* where he hands them over to the *orang ampat*. *Laksamána* and *Laksamána* are the principal sword and spear bearers. *Pĕnglíma Sútán* and *Pĕnglíma Raja* are the messengers, who are sent in connection

* End of time.

† Corrupted from 'Jauhan,' perhaps from the Persian 'Jihan,' an intensive, used in combination with 'Pahlawan,' title of *Dato'* of *Johol*, corrupted from Persian 'Pahluwan' a bold man, warrior.

‡ i.e. wandering.

with the decease of the *Yam Tuan*. If there was no *Raja* in the country fit to succeed the deceased, it might be necessary to go to the *Yam Tuan* of Mēnangkábau, or to the *Yam Tuan* of Johór in the old days. The *Pĕgáwei yang sĕmbilan pŭloh sĕmbilan* (99) have to obey the orders given by the *Pĕgáwei yang anam*, and cannot fail to come to the *Istána* on all State occasions. They are so to speak the Police of the *Istána*.

The *Bĕntára** *Kánan* and *Bĕntára Kiri* both of the tribe of *Bĕduánda*, stand one on each side of the dais at the election of the *Yam Tuan*. The *Bĕntára Kánan* calls the *Undang* to *sĕmbah*. The order is "*tĭtah panggĭl daulat*" and the title of the *Undang* is given, thus in the case of the Dato' of Johól "*Oh Dato' Johól Jóhan Pahláwan Léla Pĕrkása Sĕtiá-wan† yang mĕmĕrentah didálam nĕgri Johól tĭtah panggĭl "daulat."* The *Undang* then answers *daulat* and comes forward to do homage.

In dealing with the election of the *Yam Tuan Bĕsár* of Sri Mĕnánti, it is now only necessary that the Dato's of Johól, Muar, Jĕmpol, Tĕráchi and Gúnong Pásir should be *d'accord*. The Dato' of Ínas is a branch of the Johól *Waris* of the oldest descent, but the State is so small that it has never been taken into account. If, strictly in accordance with the constitution, the Dato' of Johól or Dato' *Baginda Tan Ámás* as his proxy proceeds to one of the State reserves "*Tánaĥ Tĕlápakkan*" in Ulu Muar.

As soon as the new *Yam Tuan* is agreed upon, the Dato of Muar, who is *Sĕtiá Maharaja Léla Pahláwan*, sends for *Pĕnglíma Sútan* and *Pĕnglíma Raja*, who convey the news to the *Orang ampat Astána*, who then make arrangements for the *Tábal* or installation of the *Yam Tuan*. With regard to other forms and ceremonies for the installation of the *Yam Tuan* and the forms observed in the *Istána* and by the people to the *Yam Tuan*, they are similiar to those

* Modern form of 'Abantara,' sword-bearer.

† 'Léla' fencing; Skr. 'Prakaça' mighty valiant; Skr. 'satya' faith, loyalty.

in Pérak and Sĕlángor. The Yam Tuan Bĕsár of Sri Mĕ-nánti has 32 guns fired on State occasions. The Yam Tuan Múda (Jĕlēbu and Rĕmbau) 16 guns. The eldest son of the Yam Tuan Bĕsár is Tĕngku Bĕsár. The eldest son of the Yam Tuan Múda is Tĕngku Múda. On the death of a Yam Tuan, the old custom is, that all the people in the country shall pay "*más mánah*." This consists of one gantang of rice, two coco-nuts, one fowl, and *duit s'pérak* which amounts to six cents of the present currency. In populous countries like these this amounts to a great deal. I have already mentioned the *Tánah Tĕlápakkan* or State reserves, *Tĕlápakkan Undang yang ampat*. If the To Ēngku of Klang, the Dato' of Jĕlēbu, the Klana of Sungei Ujong, or the Dato' of Johól travelled, they always stayed at one of these reserves, and the people occupying the reserves had to pay a tribute of one gantang of rice, two coco-nuts, one fowl, chillies and saffron, for their sustenance.

The *Íbu Bápa* of tribes collect the *más mánah* for the Raja. They then take it to the *Lĕmbága*, who takes it to the *Undang*. The *Undang* then takes it to the *Istána* on the day appointed by the officers of the Yam Tuan's court. It is necessary that every *Undang* should go to the *Istána* on every *Hári Ráya*, or if not *Hári Ráya* on *Ráya Haji*, to do homage to the Yam Tuan. This is the same in Pérak and Sĕlángor. The people of these countries are exceedingly tenacious of their individual rights, *viz.*, the rights of the *Tĕmpat Sĕmĕnda*, the rights of the *Íbu Bápa*, of the *Lĕmbága* of the *Undang*, of the *Waris* and of the *Raja*; and if their laws are adhered to and strictly supported, it is very easy to administer a large Malay population.

MARTIN LISTER.

چندرا روڤ منته سده ايت مك سگل اورځ بسر ددالم نځري
 تنجوځ بيما اينفون موکاله هاتين مليهتکن راج امبوځ سلطان مشتني
 ايت ماسخت بايق موفقت لاکي امترني سرت ماسخه عادل دان
 موره تاغون کشد سگل همب مهياپ دان رعيت بلاتنتراپ دان
 کشد سگل داغ منترني مک باپتله اورځ برهيمشون داغ برموکاڼ
 ماکن دان مينم فد مستيځ هاري برموکاڼ مک راج امبوځ
 سلطان مشتني فون تنف دودق داتس منگمسان تحت کراجان
 نځري تنجوځ بيما چوکښ لغکښ دغن سگل اورځسپر ۲ نځري
 اينفون درفد مهاري کشد مهاري درفد متاهن کشد متاهن ماكين
 برتبه ۲ سگل رعية بلاتنتراپ يځ ماسق برفنده کنځري ايت دغن
 سگل انق امترني منمشخ عادل دان موره راج امبوځ سلطان
 مشتني ايت دمکينه اداڼ دچتراکن اوله اورځيځ امفوپ چترا
 هڅگ اينله حکايت راج امبوځ سلطان مشتني دغن امترني دوا
 اورځ موږځ برنام توان فترني رنيق چنتن دان موږځ برنام توان
 فترني مايځ مڅاگي ددالم نځري تنجوځ بيما اداڼ اننه الکلام موره
 حکايت اين ددالم بندر ميغافورا فد دوا بلس هاري بولن جولي
 تاهن 1886 يايه فد 10 هاريبولن مشوال تاهن 1302

چي° الغ اورځ ليځگي دان توان فترې چندرا روف ايتفون مسفي
 فد كتيك يغبايق دان ماعة يځ مسفرن لالوله ملځكه تورن كدوا
 لاکي امترپ تلل مسفي فد جمبائن لارځ مك نايك دانس مسفن
 توندا ددايوځكن اوله مگل اورځسرم ددالم نگرې تنجوځ بيما تلل
 مسفي دفراهو برهننتي مكتيك مك ماره فون دبوځكر اورځله
 دغن رپوه رنده لاکوپ برموك۲ن انتارا توجه هاري توجه مالم
 فلايران ايت مك چي° الغ اورځ ليځگي دان توان فترې بوځسو
 چندرا روف ايتفون مسفيله كنكري ليځگي لالو ماسق برلابوه فد
 جمبائن لارځن دكوال موځي ليمو فورت مك مگل اورځ سرم
 ددالم نگرې ايتفون دانځله برهيمفون مپمبوت چي° الغ اورځ
 ليځگي ممباوا امترپن توان فترې بوځسو چندرا روف تلل مسفي
 لالو دباوا نايك كرومپ.

مك انتارا ببراف لماپ چي° الغ اورځ ليځگي ايت مده تنف
 دودق ددالم نگرې ليځگي ايت مك اورځ سرم راج امبوځ سلطان
 مسقي يغبرمام۲ مغبمتر ايتفون برموهنله كقد توان فترې هندق
 باليق كنكري تنجوځ بيما كارن مده لام منيځگلكن نگرپ مك
 چي° الغ اورځ ليځگي فون بنرله دموره باليق مرت بركيريم
 ببراف بيچي فتي بځكيسن اكن ابځپ راج امبوځ سلطان مسقي
 دان كاكق ايفرپ توان فترې رنيق جنن دان توان فترې مايځ
 مځاغي متله مسقي ماعة دان ماسن مك مگل اورځ سرم ايتفون
 برلابرله باليق انتارا توجه هاري توجه مالم فلايران دلاوت ايت
 مك مسفيله دكوال موځي نگرې تنجوځ بيما ايت لالو نايك مځاډف
 راج امبوځ سلطان مسقي فرسمبكن بارځ۲ بځكيسن توان فترې

دلا بوهکن ٿيري ديوشگ يڱا مسن تله ايت مڪ تڱله چي^۱ الخ
 اورڱ ليڱي دڱن توان فٽري بوڱسو چندرا روڱ ملاکوکن فلپائي
 کسوکا^۲ن انتارا سلڱ توجه هاري توجه مالم مڪ برداميله کدوا
 لاکي امٽرين تله ببراف هاري دان بولن دان تاهن سلڱ مڪ
 چي^۱ الخ اورڱ ليڱي ايت دودق ددالم نڱري ٽنچو^۳ بيسا مڪ فد
 سواة هاري ايفون ايڱنله هاتين هندق فولڱ باليق کنگري ليڱي
 دکوال سوڱي ليمو فورٽ مڪ ايفون برسيڱله سگل کلڱانپ
 انتارا براف هاري سلڱ مڪ ايفون لالو فرڱي مڱادف راج امبوڱ
 سلطان مڱتي برموهن هندق فولڱ باليق کنگريپ ليڱي کوال
 سوڱي ليمو فورٽ ايت کارن سده لام منيڱلکن نڱري ايت مڪ
 راج امبوڱ سلطان مڱتي فون بنرله سرت دمسوره باوا توان فٽري
 چندرا روڱ ايت برسام^۴ تله سده برکات^۵ ايت مڪ هيڊاڱن
 فرمنتافن فون داڱکت اورڱله لالو منتف دوا اورڱ سهيڊاڱن
 متله سده مڪ چي^۱ الخ اورڱ ليڱي فون برموهنله باليق فولڱ
 کرومهن منداڱتن امٽرين برخير هندق بلاير باليق فولڱ کنگرين
 مڪ توان فٽري ايتفون هندق مڱيکوت مڪ دمسوره اوله چي^۱
 الخ اورڱ ليڱي ايت توان فٽري برسيڱ کارن هندق برلاير فد
 ايسوق هاريپ مڪ مسالمن^۶ ايت توان فٽري برکره سگل داڱ^۷
 ايت مڪ سدهله ٽرکمڱول دان کمس سموان دکرڱاکن اوله سگل
 کيڊين لاکي^۸ دان فرمڱوان تله مسڱي کاءِ يسوقکن هارين مڪ راج
 امبوڱ سلطان مڱتي فون براڱڪه منديريپ کرومه چي^۱ الخ اورڱ
 ليڱي ايت کارن هندق مڱالوکن^۹ چي^۱ الخ اورڱ ليڱي ايت هندق
 برلاير فولڱ کنگرين سرة دمسوره هنتر کڱد سگل اورڱ بسر^{۱۰} مڪ

براف لمان مک راج امبوڠ سلطان مقتي دودق برموک^۲ ایت
 مک ایفون برتیتته کفد بنتارا دالم میپوره هیمفون مکلین اورځ
 بسر^۲ دان هلبالځ لشکر رعیة بلاتنترا هندق موفقة مځه وینکن توان
 فتری بوځسو چندرا روف دځن چي^۲ الغ اورځ لیځگی متله سده
 برهیمفون مگل اورځ بسر^۲ ایت مک راج امبوڠ سلطان مقتي فون
 میپوره ممولائي برجاگ^۲ میمبلیه مگل کربو لمبو ایتیک ایم بریو^۲
 لقسا دفرجاموکن مگل اورځیغ برجاگ^۲ ایت مک مگل رعیة
 بلاتنترا فون تیاداله برهننتي ممالو مگل بوپین^۲ تیاد برفوتسن مالم
 دان میځ ربوه گنگ گمشیتا دځن مگل بوپین^۲ ترلاو عظمة تیاد
 مغلک بوپی لاځي مالم دان میځ دځن مگل فرمایین ثفو^۲ دان
 تاري جوگیة دان تندق وایغ دان توفیغ برگنتي بغکیت مناري
 دځن ربوه گنگ بوپی مگل گندځ سرونې دان ځوځ رنپ دان
 نځیری دان چانځ بیولا کچافي نندي موري کوفق چراچف مردم
 بغسي تیاد برهننتي میځ دان مالم هځگ ممفي تیگ بولن
 مشوله هاري بریتولن کفد مالم جمعت مک براتورله جاتن مگل
 حاج دان لبي دان قضي دان مگل ایمام دان خطیب مشیخ دان
 بیلال برهیمفون مکلین دپالي بسر مک چي^۲ الغ اورځ لیځگی
 دهیامي اوله مگل اورځ بسر^۲ دان توان فتری دهیامي اوله مگل
 بیني اورځ بسر^۲ متله ترکنا مغلکف فلپاگی فکاین ممفالي مک
 قضي فون تمفیله کهدافن دائځ منیکهکن متله سده برنیخ لالو
 دباوا دودقکن دائس فترقنا یځکا^۲ مسن دکانن توان فتری ایت
 دلاپنکن اوله مگل بیني فردان منتری دان دبري برسوفن^۲ نامي^۲
 یغیرامستگون تله ایت لالو دباوا ماسق کدالم بیلیق فرادوانپ مک

ماڻھو مڱاڻي ايت برمام ۲ تله سده برکات ۲ ايت مک هيڊاڻن فون
 داڻڪه اورڱله برپاڻي ۲ روف دان ماچمپ چنيسن فغانن درفد
 هلوا زواڊه تپول يڱامت لڏه چيتا راسان متله سده تراور مک
 راج امبوڱ اون اوڱو فون مستف دوا اورڱ مهيڊاڻن متله سده
 مستف لالو برموهن فولڱ مندافتڪن استريپ توان فترې ماڻھو
 مڱاڻي برخبر هندق برلاير فد ايسوق هاريپ مک متله مڱي
 ڪايسوقڪن هاريپ مک راج امبوڱ سلطان مڱي فون براڱڪتله تورن
 ڪدوا لاکي امترپ ڪدالم فراهو بتارا سلوڊڱ ماڻھو دائريڱڪن اوله
 مڱل داڻڱ ۲ توان فترې متله مڱي ڪدالم فراهو سلوڊڱ ماڻھو
 مڱي ڪفد وقت يڱ بايق ماعة يڱ مسفرن مک دبوڱڪرله ساوه
 بتارا سلوڊڱ ماڻھو لالو برلاير هلوان منوڱو نڱري تنجوڱ ييما انتارا
 سلڱ تيڱ بولن فلايران بتارا سلوڊڱ ماڻھو ايت تباد برهنتي سيڱ
 دان مالم لالو مڱي ڪڪوال نڱري تنجوڱ ييما مک مڱل اورڱ بسر ۲
 ڪدالم نڱري ايتفون تورن مپمبوه راج امبوڱ سلطان مڱي ممباوا
 امترپ دوا اورڱ مک مڪلين ييني فردان منترې دان ييني
 مڱل اورڱ بسر ۲ ايتفون هابس تورن مڪلين فرمپلاڪن توان فترې
 رنيق جنتن دان توارن فترې ماڻھو مڱاڻي دباوا نايڪ ڪدالم امتان
 راج امبوڱ سلطان مڱي مڱي لام يڱسده دهيسڪن اوله مڱل اورڱ
 بسر ۲ مک راج امبوڱ سلطان مڱي فون براڱڪتله نايڪ ممباوا
 امترپ متله مڱي ڪدارت مک دبري موڱ مپوه امتان توان
 فترې ايت چوڪف لڱڪف دڱن مڱل اينڱ فڱاموه دڱن مڱل
 ڪيدڻ داڻڱ ۲ لاکي ۲ دان فرمفوان مک راج امبوڱ سلطان مڱي فون
 دودفله برمواڱ ۲ لاکي امترې دڱن مڱل اورڱ بسر ۲ انتارا

یغدمکین این دانلاڭی فون چیک اشکو بوله اکو این جادی
 مشهورله نام اشکو دمیوت اورڭ کمدين هارین بوله منجادی چریتا
 دان حکایه باڭی نام اشکو جوڭ یغتمشهورتله راج امبوڭ سلطان
 مقتی مندغر فرکتان مبیغ بوڭسو یغدمکین ایت مک ایفون
 مملقه سرت منتقن فدشپ جناوی جنتن مک کنا رمبغ لیهر
 مبیغ بوڭسو ایفون لالو لاری مک کات مبیغ بوڭسو مغاف مک
 اشکو لاری مک ماهوت راج امبوڭ سلطان مقتی فاداله سده چوبا
 اشکو ممندڭ متھاری دان بولن سرة مبیغ بوڭسو مناغده کلاڭیه
 کفلاپ فون جاته ترهنتر کبومی دتغه فادڭ ایت مک راج امبوڭ
 سلطان مقتی ایتفون فولڭ کمهلیڭی توان فتری مایڭ مغاڭی دان
 مبیغ بوڭسو ایة دموره تانمکن کفد مگل رعیت بلانتراپ
 دفرنتمکن مسرة حاده مبیغ ۲ یغ ماتی جوڭ متله مسلې درفد
 ایت مک راج امبوڭ سلطان مقتی ایتفون تنفله ملاکوکن فلباڭی
 کسوکا^۱ نپ دڭن مگل بوپین ۲ فد متیف هاری مالم دان میڭ
 انتارا بیراف لماپ برسوک^۲ ایت مسفی تیڭ بولن مک راج
 امبوڭ سلطان مقتی ایتفون فد سوات هاری ترڭرقله هاتین هندق
 بالیق کنگرین تنچوڭ بیما مک ایفون برپچاراله دڭن چي^۳ الخ اورڭ
 لیڭگی برمیفکن فراهو بتارا ملودڭ مایڭ دان برهبر کفد امترین
 توان فتری رنیق جنتن دان کفد ادیقن توان فتری بوڭسو چندرا
 روف متله سده سیف مکلین مک ایفون لالو مغادف راج امبوڭ
 اون اوڭو برموهن هندق بالیق کنگریپ کارن سده لام منڭکلکن
 نگرې تنچوڭ بیما سده تیڭ تاهن تیڭ بولن مقوله هاری مک
 راج امبوڭ اون اوڭو فون بنرله سرة دموره باوا ادیقن توان فتری

مملفته سره منتکن فدغن دکرة دري کيري دلمفتکن ککان دکرة
 دري کان دلمفتکن ککيري دفارغ تيځگي دسوسوبکن دکرة رنده
 دلمفتکن مک درفد ساڅه کواۋه برتنق ۲ دان برتځکيس ۲ ايت مک
 فادغ ايتفون برېځکيه دبو دولي کاودارا ترڅ چواچ منجادي کلم
 کابوت تباد جوگ کنا سوږڅ کشد سوږڅ سکتياک مک راج امبوڅ
 سلطان سقتي فون مملفته تيگ کالي کائس سمني مغارس اون
 اوڅودان تورن کباوه سمني کباوه همثر تله ايه مک نايقله ځمبيران
 لالو منتق سڅره رېبوه دان طوفن يځامة تځکس بويين مک ترساله
 تځکيس مېڅ بوڅسو کنا داهين دکاۋه اوله هوڅغ فدغ راج امبوڅ
 سلطان سقتي مک ايئون برسورق کتاب برهنټيله مېڅ بوڅسو
 کارن اغکو سده دافه ساتو اوماته درفد کامي ماکي کيله داهي
 مک کات مېڅ بوڅسو فنتغ انق لاکي ۲ اوندر دميدان بيرله براوبه
 نام دفاذغ اين جوگ جيک سوڅگه اغکو لاکي ۲ بواتله سمني
 هابس کهنديق هاتي مو مک راج امبوڅ سلطان سقتي ايت فون
 تمفيل فول منتق برتوره ۲ تځکيس سڅره رېبوت دان طوفن سکالي
 چنپڅ تيگ اتق برتوره سکالي کرة توجه انق برکنديوغ ددالين
 برکنا فرماين کيفس سراج نندوڅ کنورن دري سڅ برما ديوا
 دنگري منځکابو مک دکرت فون لفس ترساله تځکيس مېڅ
 بوڅسو مک دکاۋه فول فد چونيڅ تليځاپ مک کات راج امبوڅ
 سلطان سقتي هي مېڅ بوڅسو مغاف مک توان برسونتيڅ بوڅا
 راي کمېڅ فاځي ايت تيدفکه اغکو مالو مک مېڅ بوڅسو ايتفون
 ترلالوله مارهن سراي برکاه هي راج امبوڅ سلطان سقتي سگراله
 اغکو بونه اکو افله گوناپ اکو هيډوف سده منځگوڅ کملوان

کدوآپ مک راج امبوڠ سلطان سقتي لالو مغاجق ماکن سیره
 سکا فور موثرڠ مک کات ممبڠ بوڠسو کامي تپاداله لاف سیره
 کامي کماري این هندق مغادو لاکي ۲ جوڳ مرة هندق ملیهت
 فرماین یغاد کفد اڅکو متله ددغر اوله راج امبوڠ سلطان سقتي
 فرکتان ممبڠ بوڠسو ایت ترلالو گریڠ هاتین مک ایفون برهنتي
 ماکن سیره کتان هی ممبڠ بوڠسو ممفیله اڅکو انق لاکي ۲ تنافي
 اداله کامي اینله مغمیل تونغ اڅکو مک فاتوتله اڅکو مندهولو
 سمارڠ اکو صفای بوله اکو ترپما بکس تاخن اڅکو ایت متله ددغر
 اوله ممبڠ بوڠسو مک ایفون نایقله گمبیراپ متاپ سیره سفرت
 ساڠ درندڠ دان داداپ سیره سفرة افي مک ممبڠ بوڠسو فون
 مللقه تمفیل مغرة راج امبوڠ سلطان سقتي تپاد برتاپ لاگي مک
 دبواڅکن اوله راج امبوڠ سلطان سقتي ذکرة دري کیري دلمشتکن
 ککانن ذکرت دري کائن مک دتڠکیسکن ککیري ذکرت تڠگي
 دسوموبکن دان ذکرة دباوه مک دلمشتکن مک سکتیک برتنق ۲
 دان برتڠکیس ۲ ایت مک تورنله هوچن فانس سدڠ ایلق فمباسه
 باجو مک برکلاهی ایت درفد فاگي ۲ هڠگ سسفی تڠه هاري رمبڠ
 تپاد برالهن ۲ مک ممبڠ بوڠسو اینتون مندهله لمه تولڠن مک لالو
 برهنتي کدوآپ سام ۲ ماکن سیره سکا فور موثرڠ تله سده ماکن
 سیره لالو برجاپه تاخن کدوان مک کات راج امبوڠ سلطان سقتي
 هی سراج ممبڠ بوڠسو فاداله سده اڅکو مغرة اکو څکو چوبا فول
 تاهن بکس تاخن اکو هندق ممبري بالس مک ممبڠ بوڠسو فول
 ترلالو ماره سرت مللقه کتڠه فادڠ مرة برمسرو ۲ ممڠیل راج امبوڠ
 سلطان سقتي مغاجق برتیکم مک راج امبوڠ سلطان سقتي فون

بر بودي ايت منته ددغر اوله توان فترې مايغ مځاځي اكن مېځ
 بوځسوايۀ تر لالو مارهن مك ايځون مځراله فولغ باليق كمهليځين
 مروت مځفي لالو ماسق كدالم بيليق فرادوانپ مېباځونكن راج
 امېوځ سلطان مځتي لاځي برادو مك راج امېوځ سلطان مځتي فون
 تله باځون درفد برادو لالو فرځي بر مېيرم منته مده مندي مك
 منتهف مځل زواده دان منتهف مېره مځفور مك ايځون مځمېل
 انق كوڼچي مېموك فتي كچيل بنيان مځتي ترلتق دكځلا تيدرب
 مځمېل فونتنوځ چنداننا جځځي دان كمپان باروس مك ايځون ماسق
 مځل فلېباځي فكاين يځ انده ۲ برسلور مځفق جځځي مځوري تنون
 راج فترې دېوگيس دان بر باجو فندق لځن بر فېسق مېورځ گونتيځ
 توان فترې بېرو مځتي راج نځري كليځ دان برايكۀ فيځځځ كايڼ
 چندي نا تر فېځځ تځه تيگ فوله تيگ چوكف دځن رمېوان دان
 برېولځ اولو بلځ فلاځي دان بر كاين موري لځس مك تله مده
 مېف تركنا مځل فلېباځي فكاين ايت لالو اي دودق فول مېباكر
 فونتنوځ چنداننا ځهارو دان كمپان باروس مك دامېله فدځ جناوي
 جنتن برنام هلځ فځځگوځ دان كرېس مځفان گنجا ايرس گنجا منوځ
 مسنديرېپ مك دمېسيفكن كځځځځځ دان دامېل فول رېنچوځ
 فامېندوځ دوا مساروځ دان دامېل فول چورېق مځنجا كينن فاتهن
 فدځ زمان ايهن منته مده تركنا مځل فكاين ايت تر لالوله هيېف
 روفان مك راج امېوځ سلطان مځتي فون فرځيله مندافتكن امترين
 توان فترې مايغ مځاځي مموئسكن ككاميېهن دان فلوق چيوميپ
 مروت برموهن لالو تورن ملځكه فرځي كلور كوتۀ مځتيك برجان مك
 مځفيله كځد فادځ ايت لالو برهدافن دځن مېځ بوځسوايۀ تله بر فندځ

تله ددغر اوله مېڅ بوغسو کات چي° الخ اورځ لپښکي
 یغدمکین ایه مک ایفون ملهقه نایک کدارت سفر تیکن ژرمیښپیت
 نگرې فولو مایڅ مځاګي ایت مروت اي برلاري ۲ منوجو مهلیګي
 توان فترې ایت منته مسقي دفتو کوټ راج امبوڅ اون اوڅوایه
 ایفون مپوره مېږي تاهو کشف راج امبوڅ سلطان مشتي فرمیلاکن
 کلور کوټ هندق برماين ۲ مغادو کسقتين مامیڅ ۲ دځن گمبیرا
 لاکون مک منته ددغر اوله توان فترې مایڅ مځاګي اکن سوارا
 مېڅ بوغسو ایت تر لالو گمبیرا مېڅگل راج امبوڅ سلطان مشتي
 کلور کفادڅ هندق برماين منچتا مک توان فترې فون سګرا
 مېڅگل مگل دایڅ ۲ مپوره سیفکن فلپاګي ماکن ماکن تله سده
 ترماچي مسواپ مک توان فترې فون تورن دایر یڅکن مگل
 کیدینن فرګي مندافتکن مېڅ بوغسو تغه فادڅ ایه هندق برجامو
 فلپاګي ماکن ایت منته مسقي دهفان مېڅ بوغسو ایت مک
 توان فترې فون دودق منته مپالاکن مېڅ بوغسو ایت دودق
 جوک دجامو ماکن مک کاه مېڅ بوغسو هي توان فترې مایڅ
 مځاګي ادنون اکو کماري این بوکنن کران ریندو دان دندم اکن
 روف فرامس اخکو دان بوکنن کران کلافان نامي دان بوکنپ
 کران لافر فغانن دان بوکنن کران دهگ ایر اکو کماري این هندق
 منودڅ کمالوان دان مپافو ارځ دموک اکو دان مروت هندق مغادو
 کسقتين اکو دځن لاکي ۲ یغاد ددالم مهلیګي اخکو ایت جکلو
 موڅکه اي انق لاکي ۲ یغ لبه کسقتين اخکو سورهن تورن درفد
 مهلیګي ایه کماري دتغه فادڅ این ممان جومان یغتنله اکو سدیکن
 این دان اکو فون سدي مننتي هندق مېرېما جومان لاکي ۲ یغتیاد

برباليق کنگري اودارا مک ايئون برجالنله سوڙغ ديريون منوجو
جالن کنگري مايغ مڱاڱي انتارا ببراف لمان دجالن ايه توجه هاري
توجه مالم ماسق کفدهاري يغ کدلافن مک ايئون مسميله کنگري
مايغ مڱاڱي مک دليهتپ اداله مېواه فراهو بتارا ملودغ مايغ
برلابوه فد جمبائن لارغ راج امبوغ اون اوښودان رنتي ساوه فراهو
ايه نرتمبه فد کاکي تيغ مهليگي توان فتري مايغ مڱاڱي ايه دامې
ترفندغ اي کفد فراهو ايه کتاب اينله فراهو اورغبيغ مغمبيل تونغ
اکو اين مک مېمېغ بوغسو فون مېمېسکن ديريون مفره مېواه بوکيه
فول تورن کفراهو بتارا ملودغ مايغ برديري دهلوان مک چي
الغ اورغ ليغگي فون مگرا برلاري ۲ کبوريتن منيمېغ راج مېمېغ
بوغسو ايت دغن گمبيرا لکون متاپ ميره مفرت ساگ درندغ
داداپ مفرت بوڅا راي کمېغ فاڱي سرت اي مېمگل چي^۱ الغ
اورغ ليغگي کتاب هي لاکي ۲ يغتيا د برودي مگرا اشکو کماري
هندق کوفگل ليهير موايه مک ماهوت چي^۲ الغ اورغ ليغگي
ايت هي راج مېمېغ بوغسو اشکو اين اکو ليهه لاي مېاڱي
کلاکوان مفره اورغبيغ گيله مارهکن تیکوس رمفيغ دتېس راج
امبوغ سلطان مڱتي يغ مغمبيل تونغ اشکو موڅگه اشکو لاکي ۲
يغگارغ فرگيله اشکو مڱادو کسڱتين دغن راج امبوغ سلطان
مڱتي ايه ايئون اد مننتي ددالم مهليگي توان فتري ايه مېهاج
هندق منريما بکس تاغن اشکو مک راج امبوغ سلطان مڱتي ايه
داتخ کماري مغمبيل توان فتري ايت دفغکو دان بالي تيا د
بگيت مېيغ دان مالم برهوليت دغن توان فتري مايغ مڱاڱي
ددالم مهليگي ايت.

مېمېغ بوخسو اکو فون تيا د جوگ تاهو اکن تعبیر مېمې ایت
 تنافي اداله اکو منریما اومانیت درفد اورختنوام دهولو کالا انتھکن
 مشگه انتھکن بوکن ایتوله یفدلارخکن کفد مکلین یغ مودام تیا د
 بوله مناره کامیبه مایغ دان تونغ لانغ فد مگنغ تلق رنتو نگري
 اورخیش جاوه ۲ مک حال مېمې انقدا ایت چکلوا د تونغ لانغ اتو
 کامیبه مایغ پتاله مده دامیل اوله اورخیش لبه چکلوا دتورت
 مکالیفون تیا د اکندافت اخرب اکن برلوان لبه تله مېمې بوخسو
 مندغر تپته ایهندا بگندا ایت مفرود دتاهو مده اکن علامتپ
 ایتوله چالن کما تپنپ مک ایفون تندوق بریم دیوین مروت
 برچچوران ایر متاپ لالو برموهن فد ایهندا دان بنداپ
 برچالن تورن فولغ فد امتان متله مېمې کرومېن مک راج
 مېمې بوخسو فون برلیمو دان بربدق دان برسوچی مگل توبه
 بدان مک ایفون مامق مگل فلپاگی فکاین یغ انده ۲ مک
 دامبیل فول فدغ جناوی جنتن متاپ سلیمو داو فادی مک
 دامبیل فول فونتوغ چندانا گهارو دان کمپن باروس لالو دباکر مک
 داومشکن کفد فادغ ایه مک دهونچمکن چمبولن مک تربیه افی
 درفد تنتوغش مک لالو دتوغشکن فول مک تورن ایر تیگ
 تینتی درفد تنتوغش مک مېمې بوخسو فون مناخیس کارن مده
 تاهو اکن علامت فرکلههین هندق تیواس مک فد ماس ایه هاری
 فون مدغ تغه هاری بونتر ممبا یغ مک مېمې بوخسو فون تورن
 ممباوا لگه مدغ بودیمان اتق اولر بربلیت دکاکی اتق هلغ تربغ
 مپووخسو غشین ملغکه کهداف دوا لگه بالیق کبالکغ ملغکه
 کهداف تندا منیغگلکن نگري اودارا دوا لگه بالیق کبالکغ تندا

دان فادن دغن ادندا ايت كارن فائيك دغر خبرپ راج امبوڅ
 سلطان مڅتي ايت راج بسر جوڳ دانلاڳي بايق كسڅتين درفد
 تونغ توانفترې ايت دان جكلو داڻغ لڳگران تونغ توانفترې ايت
 بولله ڪيت ليھتكن كسڅتين راج امبوڅ سلطان مڅتي ايت متله
 سده هابس مسبه سڳل اورڅبسر۲ ايت مك برپچاراله هندق
 مڃھوينكن توانفترې مايڄ مڃاڳي ايت دغن راج امبوڅ سلطان مڅتي
 انتارا ببراف هاري برجاڳ۲ ايت لالوله دنيڪھكن دغن سفرٽيپ
 منورة عادت راج يڅبسر۲ جوڳ متله سده برنيڪھ ايت مك
 دودفله كدوا لاکي امترې ملاكوكن فلباڳي كسوكا۳ن دغن سڳل
 فرماينن تياڊ برھنتي سيڄ دان مال۴م.

القصه مك ترسبوتله فول فرڪٽان مڃبڄ بوڄسو داتس
 اودرا يا۴يت فترا راج فينڄ لوموت تونغ اوله توانفترې مايڄ مڃاڳي
 فد سوات مال۴م اي برادو ددالم تمڅه فرادوانن مك برمفيله اي
 فرڳي برجالن فد سوات فادڄ ترلالو لوامن اي تڄه مياڪي مهلي
 تڄكولق داتس ڪڙلاپ تيبام۴ داڻغ مڄيڪور بورڄ هلڄ جنٽن
 دسڃبرپ تڄكولق داتس ڪڙلان لالو دتربڄڪنپ مك ببراف دتورة
 تياڊ جوڳ دافه مك درفد ساڄت ڪرامس تورتن مڃيڪوت هلڄ
 ايت تربڄ مك ايفون ڄاته فد سوات تاسيڪ رافه دسيتو ددالم
 ايت ايفون ترڪڄوت برفيڪر مڪتيڪ مك هاريڄون چره مك اي
 فون باڄون درفد تيدرپ سرة ترايڄت اڪن مڃفين ايت مك اي
 فون لالو فرڳي مڃادف ايھندا بنداپ راج فينڄ لوموة فرسڃبهڪن
 حال مڃفيپ سرت مڃنتا تعبيريڪن ڪفد ايھن متله ددغر اوله
 ايھن اڪن مڃفي انڄپ يڄدمڪين ايت ايفون برڪات هي التڪو راج

سلطان مسقتي اية منجاديکن دیرین مسیکور بورخ مرق بتینا تریخ
 کاتس اودارا مک راج امبوخ سلطان مسقتي فون سگرا منجاديکن
 دیرپ بورخ مرق جنتن دچهارې دائس اودارا مک برتمو لالو
 دباوا فولخ کدالم مهلیگی برسام ۲ منجادی مائسی کدواب
 برموک ۲ ان ماکن دان مینم دان توان فتری فون سدهله توبه درفد
 بر بواة لاکو یغدمکین اية هیغک مسقتي تیگ هاری تیگ مالم
 راج امبوخ سلطان مسقتي ددالم مهلیگی اية مک کدغرله خبرپ
 کفد راج امبوخ اون اوغو مک ایفون سگرا له مننتوخ تبوه لارخ گوخ
 فلاوخ چانخ فمگل مغیمفونکن سگل اورخ بسر ۲ دان هلبالغ
 لسکر رحیت بلا تنترا درفد هوجخ نگری مسقتي کفگل نگری
 مک سگل اورخ بسر هلبالغ لشکر رحیت بلا تنترا فون دائغله
 برهمفون دپالی فنه مسق مک سگل اورخ بسر فون بردانخ
 مسبه امفون توانکو بریوم امفون هارفکن دامفونی کیراپ مسبه
 فاتیك افاله مسق کسوکاران توانکو مننتوخ تابوه لارخن گوخ فلاوخ
 چانخ فمگل این براف سده لمپ توانکو منجادی راج ددالم
 نگری مایخ مغاگی این بلومله فرنه یغدمکین مک تینته راج امبوخ
 اون اوغو تیاداله اف مسق کسوکاران کیت اکن حال ادیق کیه
 توانفتری مایخ مغاگی ایت سده بر بواة اشکارا ددالم مهلیگی
 اية دخن راج امبوخ سلطان مسقتي سکارخ بگیمانله پچارا اية یغ بایک
 کفد هائی مپا کیت اف ۲ مکلین کارن ادیق بیت اية تونخ اورخ
 بارخکالی مسقتي مرخن راج ایت نگری کیت جوگ یغ رومق
 هاروهارا مکلین ایسی نگری مک مسبه سگل اورخ بسر ایت
 منورخ دامی منورخ مشتاکن نیکح جوگ کارن سده فائت

چهارې جوگ مسفي برتمو بهاروله بوله اغكو فرامستري توان فتري
 اين فرتام ۲ اي منجاديكن ديريڼ هابو يځ ماسخه هالوس.

افكل هندق منچاريڼ مك اغكو تيوف هابو ايه برجشا
 دغن مبيجي فامير يځ فوته مك اغكو فځغ ايتله سيفت توان
 فتري ايه كدوان اي هيلغ فول منجاديكن ديريڼ مټيكور ايم دنق
 بتينا دودقن دانثارا بلوكر توا دغن بلوكر مودا.

كتيگان اي هيلغ فول منجاديكن ديريڼ مټيكور بورغ فويوه
 اغكو چهارې ددالم فادي سدغ لفس رومشه فرهومان اورغ.

كاهمشتن اي هيلغ فول منجاديكن ديريڼ مټيكور بورغ تكوكر
 بتينا اغكو چهارې دودقن ددالم فادي سدغ بونتيغ تربيه.

كليمان اي هيلغ غايب فول منجاديكن ديريڼ مټيكور گاجه
 بتينا دودقن ددالم بلوكر توا هندقله اغكو چهارې دمان نسچاي
 برتمو باوا فولغ باليق اي منجادي ماني.

كاهم اي هيلغ فول منجاديكن ديريڼ مټيكور ناگ بتينا
 دودقپ دفومست تامنيك فاهه جځگي اغكو تورست چهارې
 جوگ نسچاي برتمو.

كتوجه هيلغ اي منجاديكنديريپ بورغ مرق بتينا تربخ
 اي كاهس اودارا مك اغكو ايكوت باوا فولغ نسچاي ككله اي
 منجادي استري اغكو متله برکات ۲ ايت مك اورغ توا ايتفون
 غايب مك راج امبوڅ سلطان سقتي فون تركچوت درفد برادو
 مك ايتفون ترلالوله موکاپ براوله باغي دچيتاپ دودق مننتي
 هاري ميځ جوگ سكتيك دودق ايه مك هاري فون چره مك
 راج امبوڅ سلطان سقتي فون باغون درفد برادوپ برسيرم دان

ترځفام لاکون منځپهاري فد مگنډ بيليق انځور امتان ايت تباد
 جوگ برچمفا مک سمفي سکیرام ټغه مالم ترلمفو دنیهاري بلوم
 سمفي بودق ۲ دوا کالي باغون جاگ اورځ توا براليه تیدر بويي
 کواڅ چاوه کتنه سوروځ لنتین ریڅ دریمبا تردشوه اتنا دفاډڅ
 سمبوت مغواق کربو دکنډڅ امبون جنمن رنتیک ۲ فد کتیک ایت
 راج امبوڅ سلطان مقتي فون بالیڅله تورن کفراهوډ بتارا سلودڅ
 مایڅ دڅن تاڅیسن یغامت ماڅت سبب ترکڅن کملوان ټله
 سمفي کفراهو لالو مامق بیلایق مربهکن دیرین تیدر سمفي توجه
 هاري توجه مالم مک سمفي فد مالم یفکتوجین مک پرمفیله اي
 داڅ موڅرڅ توا ددالم تیدرن ماکي فکاین کونیڅ دان مگڅ سواة
 توشکة سمبو بونتیڅ بردیري دهولو کڅله تیدرن سرت اي برکات
 هي راج امبوڅ سلطان مقتي افکه سبب مک اشکو تیدر میڅ دان
 مالم این مده سمفي توجه هاري تباد اشکو بگیة ۲ این مک راج
 امبوڅ سلطان مقتي برکات ۲ ادفون سبب مک دمکین کلاکوان
 همب کران ماڅة بسر کملوان یڅ همب ټگکوڅ اوله کران فربوان
 توان فتري مایڅ مڅاگي ایت هیلڅ دمات ۲ همب جوا مک همب
 اچه لغسوخ تباد برچمفا یغدمکین ایت بلومله فرنه همب منڅکوڅ
 کملوان یڅ مچام این ټله ددڅر اوله اورځ توا ایت مک ایفون
 ترمنیم سرائي کتان هي راج امبوڅ سلطان مقتي جاڅنله اشکو
 برصوسه ۲ هائي فرگیله اشکولائي دافتکن توان فتري مایڅ مڅاگي
 تباد اي کمان ۲ فرځین تنافي توان فتري ایت بسر جوگ کسختین
 بوله اي منجادیکن دیرین توجه مچم بناڅ لاین مڅاگي درفد
 مکالي کفد مکالي هیڅگ سمفي توجه کالي اي هیلڅ اشکو

مشتي نايك دمهلېگي توان فترې مايغ مغاگي مك دليهنن فد
مگنډ فنتوم بيليق ايت تركونچي دوا بلس لافيس مك ايتون
مغمل تغكولوق بولغ اولو بلغ فلاغي مك دكرافسكن كشد كونچي
ايت مك كونچي ايتفون گوگر مسنديرين سگرا دمسمبوت اوله توان
فترې كونچي ايت لالو فرگي مغنتي كفتو مك ترفندخله كشد راج
امبوغ سلطان مشتې تغه ملغكه هندق ماسق بيليق دامې ترفندغ
توان فترې فون كمالوان ۲ لاکوپ باليق دودق ددالم بيليق اوله
راج امبوغ سلطان مشتې لالو ماسق دودق دهمشيرې دغن توان
فترې ايت سرت دغن بېراف فوجق گرېندم دغن فركتان يغ
مانيس ۲ اكن ممبرې بلس دان مايودهاتي توان فترې مك توان
فترې ايتفون لمبوتله هاتين دان سوكله اي برکاة ۲ دغن راج امبوغ
سلطان مشتې مك توان فترې فون لالو برجامو فلباگي ماكنن ۲
يغ انده ۲ لذه چيتا راسن مك راج امبوغ سلطان مشتې فون ماكنله
جوان ايت منتله سلسي درفد ماكن مينم ايت مك توان فترې
مايغ مغاگي فون افله جوا بچارا توانكو دانغ كماري اين.

مک جواب راج امبوغ سلطان مقتی ادفون کند داتخ
مندافتکن ادند این چکلو اد رضا دان راضی فد هائی ادند
برهمن کن کند اورغیغ هینا فاف این ماحتله هارف برتاروه
کندیری فد ادند تله توان فتری مایغ مگائی مندغر یغدمکن ایت
کهندق راج امبوغ سلطان مقتی ایفون ترمنیم لالو مغمیلغن دیرین
غایب دماط منجادیکن دیرین مسیجی فامیر دتغه چپورایت
جوگ ملیهتن کلاکوان راج امبوغ سلطان مقتی ایت.
مک تیغگلہ راج امبوغ سلطان مقتی موغ دیرپ دغن

مریمبغ فنیخ مک راج امبوغ سلطان مشتی فون برموهن نورن
 هندق بالیق کفراهوپ مسقی فد فرتغن چالن ایت برهنتی ای
 دباوه مسقوهن کایو بریغین بریوی ۲ داتس فافن دوندغ توان فتری
 ایت کران دکت دغن فلاپوهن بتارا ملودغ مایغ ایت مک راج امبوغ
 سلطان مشتی بریوی ۲ ایت دفندغ اوله توان فتری مایغ مغاگی
 دری اتس مهلیگین مک ایفون ترمنیم ممدغ کلاکوان راج امبوغ
 سلطان مشتی ایت لالو توان فتری برفتون دمکین بریوی.

انق ساوا مسسرلغن هندق منیتی باتغ فادی
 هندق ترتاوا تیدق برتامن منیم سدیکه ددالم هاتی
 مک فنتون توان فتری ایت تردغر فد راج امبوغ سلطان
 مشتی مک دبالس فول.

مسلمیه داوئغ بوله درومفته هندق رواس کاکي بای
 ککامیه اورغ بوله کوریوه بهروله فواس دهاتی کامی
 مک توان فتری فون ممبالس فنتون ایت دمکین بریوی.

اف گونا کاین دبنتغ کالو تیدق گونتیغکن باجو

اف گونا ماروغ هندي دسندغ کالو تیدق دبوتکن مادو

مستله مدده بربالس ۲ فنتون ایت مک هاریفون مدلهه مالم
 مک راج امبوغ سلطان مشتی فون دغن چي° الغ اورغ لیغگی
 ایفون تورنله کدالم فراهو بتارا ملودغ مایغ تله مسقی ای کفراهو
 لالو برمالین فکاین یغ انده ۲ ماکي ملغکف فکاین اورغ فریوجن
 تله مدده مک ایفون فرگی مندافتکن چي° الغ اورغ لیغگی برغبر
 هندق نایک کمهلیگی مندافتکن توان فتری مایغ مغاگی مک
 هاریفون مدلهه مالم دنیهاری بلوم مسقی مک راج امبوغ سلطان

برمیمنفول بوکو ببان دوا بلس لافیس مک چمبول اینتون جاتوه
 کدالم تاغن راج امبوغ سلطان مشتی مک لالو دبوکاپ چمبول ایه
 دلپیت اداله سیره برکافور تیگ کافور مک راج امبوغ سلطان
 مشتی فون لالو برفنتون دمکین بوپین.

مامق گروغگوغ برفلیتا انق تکوکر دتبیغ تیغگی
 بسرپ اوننوغ کشف کیه سیره برکافور داتغ سندیری
 اوله توان فتری دبالس فول فنتون.

بریغین تمبوه دمکم کفاره لالو کمعریفنتپ
 جکلو ایغین سیره دگگم چوباله تورف فدمفتن
 اوله راج امبوغ سلطان مشتی دبالس فول فنتون.

کفارت لالو کمعریفنتپ فاته تونجغ سمالي مالي
 کوتورت لالو فدمفتن انتپکن اف هالي دان بالي

منتله ایت راج امبوغ سلطان مشتی برچالن جوگ سمفی
 دبالي مک راج امبوغ اون اوغو فون تورن مغالوکن راج امبوغ
 سلطان مشتی تله برفندغ کدواپ لالو سام کدواپ برغغ تاغن
 دباوا نایک کائس بالي دلنتکن دکانن میغگهسان کرجان بگند
 ایت سرة تراغکتله مگل هیداغن زواده برباغي ۲ انیک جنیس
 فلباگی ماکن مکانن یغ انده ۲ منتله مدده تراتور لالو برسام ۲ منتف
 فد ماثو هیداغن تله مدده مک داغکتکن فول منتف مینومن
 فیلا یغبرتاتپکن رتنا موتو معنیکم تله ایت لالو سماکی باهوان ۲
 یغ هاروم دان واغي منوهی سالیسی فوری مک تنکل بگند ایه
 منتف برباگیله چریتا دان حکایت یغ ممبری کبیکن دچتراکن
 اوله راج کدوا این ببراف ماس دودق ایت مک هاریفون مدده

مك راج امبوڤ اون اوڅو فون تله مندر حال ايت مك
 ايفون مگرا برتینه كښد لشماسان راج لاوه دموره فرقسا فراهوايت
 مياف اورځ ددالمن دان دريمان دائغن دان هندق كمان فرگين
 دان ماسق كماري اف حاجتېن مك لشماسان ايتشون تندوق مېمبه
 لالو تورن برجالن فرځي كسمښ توندا بردايوڅ دري جاوه مسركن
 دكه مده دكه مسمفي تيبا كښد بتارا ملودڅ مايڅ برتمو دغن چي
 الخ اورځ ليځگي لالو دفرقسا فراهوايت مشرة يځدئيتېكن اوله توان
 راج امبوڤ اون اوڅو مك لالو دچتران اوله چي الخ اورځ ليځگي
 درفد اول مسمفي اخيرپ متله ددغر اوله لشماسان يځدمكين مك
 ايفون باليق كسمښ توندا بردايوڅ نايك كښتې تله مسمفي لالو
 نايك كمالي فرسمېكن حال فراهو بتارا ملودڅ مايڅ ايت ددالمن
 راج امبوڤ سلطان مځتي دائغ دري نگرې تنچوڅ يېما هندق كماري
 بروسك ۲ جوگ متله ددغر اوله راج امبوڤ اون اوڅو مسمبه لشماسان
 ايت مك ايفون ممبري تيته كښد مگل اورځبسر اكن دمسمبه نايك
 كنگرې راج امبوڤ سلطان مځتي ايت مك مگل هلبالڅ فون مگراله
 فرځي بركرجا ماسيڅ ۲ دغن جابتنن مېماكر مگل مريم دان منافع
 گځگ مځيتا بويېن ملاكو تراځكه نگرې فولومايڅ مځاگي ايت مكنتيك
 لاگي مك راج امبوڤ سلطان مځتي فون فرميسلاكن اورځله نايك كداره
 دائريځكن اوله مگل اورځبسر ۲ ددالمن نگرې مايڅ مځاگي مك راج
 امبوڤ سلطان مځتي برجالن مېومر همفير دغن مهليگي توان
 فترې مايڅ مځاگي اديق كښد راج امبوڤ اون اوڅو مك توان فترې
 ايتشون براهيله هاتين مېمنډڅ روف فارس راج امبوڤ سلطان مځتي
 ايت لالو دلونترپ دغن چمبول ځاډيڅ بربوڅكس دغن تليفوق لايو

اکن مڱل کبسران مڱل راج ۲ دان ملیہتکن کسقتین مڱل دیوا ۲
 دان بیراف مراسائی فانس دان دیغین دان بیراف مراسائی
 دفوکل اځین دان گلوبیغ مک بلایر جوڳ تیاد برهننتی سیغ
 دان مالم بیراف لمپ برلایر ایت مامق بیراف فوله بوه نڱری
 فرتام یغدمامشکی اوله راج امبوڳ سلطان مقتی ایت فرتام برنام
 نڱری چمفا یغکدوا نڱری چالا یغکتیگ نڱری تنجوڳ جمبو
 لیفا دان یغکا مشت نڱری ثلوق جمبو ایر دان یغ کلیم نڱری
 روڳ شیب دان یغکا نم نڱری تنجوڳ چمارا بوڳا دان یغکتوجه
 نڱری فولو مایغ مڱاگی.

مک براف لمپ برلایر ممبیغ نڱری ۲ این هڱک مسقی
 تیگ بولن مسفوله هاری ملیه مڱل اتور دان عادت نڱری ایت
 تیاداله تمقه یغ جاتوه هاتین مک مسقی ای کنڱری مایغ مڱاگی
 ایت مک دلپهتپ درفد لاوت ترلالوله باقی مڱل فراهو داڱ
 منتری فنه مسق برلابوه دکوال ایت مک راج امبوڳ سلطان مقتی
 فون ایغینله هاتین هندق ملیه مڱل فراتوران دان عاده نڱری
 ایت مک ایفون میغڱه مامق برلابوه دنڱری ایت مکتیک ای
 برلابوه ایت مک مسفیله خبرپ کدالم نڱری مایغ مڱاگی کفد
 راجان برنام راج امبوڳ اون اوڳو ترلالو بسرته کراجاڻن چوکف
 لڱکف دځن مڱل رعیه بلانتوران دان مڱل کوت فاریتن دکاوال
 اوله مڱل هلبالڱ لشکرپ مالم دان میغ تیاد خالی فنه دان
 مسق فد متیف هاری ددالم بالی فغادافن دهداف اوله مڱل
 اورڱبسران تغه دودق برموک ۲ مک کدڱرانله خبرپ مېواه
 فراهو بتارا ملودڱ مایغ اد داڱ برلابوه دکوال نڱری این.

ايت مك دغن سكتيك ايت جوگ دموروهكن اوله راج ناگ
 ايت لفسكن كغد مگل رعية پلاتنتراپ متله ايت مك راج امبوغ
 سلطان مقتي فون مگراله فرگي مندافتكن استرين توان فتري
 چپيا انتن برموهن هندق فولغ كدالم دنيا مك مامله كدواپ
 برتاغيسن ۲ كران صاخة بروكاسپهن ۲ لاگيفون توان فتري ايت مده
 حميل تيگ بولن مغلندوغ ددالم فلامين متله مده برتاغيسن ۲
 مك دبئر اوله توان فتري اكن راج امبوغ سلطان مقتي باليق ايت
 مك ايفون باليقله منوروت رنتي ساوه ايت ببراف لمپ مك
 ايفون مسفيله باليق ككثل بدوري لالودموروه بوخكر ساوه ايت
 متله مده تربوخكر ساوه ايت مك راج امبوغ سلطان مقتي فون
 فرگي مغلادف سراج جين برموهن هندق باليق كدالم فراهو بتارا
 سلودغ مايغ مك تيته سراج جين دموروه باوا دغن استرين توان
 فتري رليگ جنتن تله مده سيف مموان مك راج امبوغ سلطان
 مقتي فون مليمبي بتارا سلودغ مايغ ايت مك بتارا سلودغ مايغ
 ايتفون داتغله مسفي دتفي كفل بدوري ايت مك ايفون تورنله
 كدوا لاکي استرين چوكف لگكف دغن مگل فلپاڭي حالت فترا
 راج يغبسر جوا تله مسفي كايسوفكن هارين مك راج امبوغ سلطان
 مقتي فون برميفله دغن چي^۵ الغ اورغ ليغكي هندق برلاير
 ددالم بتارا سلودغ مايغ.

تله مسفي فدكتيك يغبايق صاخة يغ مسفرن مك راج امبوغ
 سلطان مقتي فون برلايرله مامق فد مگنغ موغي دان كوال
 دان برلاير فد مگنغ توكون دان فولو دان مگنغ تلوق دان
 تدچوڭ مليهه مگل فلپاڭي ككپان توهن رب العالمين دان ممندغ

اوله راج امبوڠ سلطان سقتي تينه ايهند بگند ايت مك ايفون
 مگرا مغمبيل رنتي بسي دايكتن كشد فيڠڠن منته مده مك
 ايفون تودن موڠڠ ديرين منورت رنتي ساوه كفل ايت ببراف
 لماپ دتورت ايت مك مسفيله كشد اوچوڠ ساوه ايه مك دليه
 اوله راج امبوڠ سلطان سقتي موڠڠه جوا رنتي ساوه ايه ترسڠو
 فد بوبوڠ راج ناگ ددالم لاوت ايه مك راج امبوڠ سلطان سقتي
 فون لالوله تودن فرڠي مغادف راج ناگ ايه مك سگل اتوران
 نڠري دان حكم عادت رشم دان اوڠما نڠري ايه ترلالوله برکن
 فدهاتي راج امبوڠ سلطان سقتي مك ايفون دودقله دسيتو فد
 ستيف هاري داتڠ مغادف راج ناگ ايه مك ددالم حال ايت
 براهيله هاتين هندق براستري مك لالوله اي ممينڠ توان فتري
 چريا انتن يايه فترا كشد راج ناگ ايت مك كهندق راج امبوڠ
 سلطان سقتي ايت تله دفرکنکن اوله راج ناگ مك مسفي فد
 ماس هاري دان بولنن فد وقة كنتيك يغبايق ماحت يڠ مسفرن
 مك تمفيله برکوج ممولائي برجاڠ ۲ توجه هاري توجه مالم مك
 دنیکهکن اوله راج ناگ ايت راج امبوڠ سلطان سقتي دغن توان
 فتري چريا انتن منته مده نيڠ ايه مك دودقله ملاکوکن فلپاي
 کسوکاڠ اورڠ لاکي استري هيڠڠ مسفي تيڠ بولن لماپ اي
 دودق ددالم لاوت دغن برموکاڠ ۲ مک مسفي كشد ساوه هاري
 مک ايغته اي اکن كفل بدوري دان استرين توان فتري رنيك
 جنتن تيڠڠل دغه لوه سرت دغن بتارا ملودڠ مايڠ مک ايفون
 سڠراله فرڠي مغادف ايهند بگند راج ناگ برموهن هندق باليق
 کدالم دنيا سرت منتا تولڠ تڠڠلکن رنتي ساوه يڠتر لکت دبوبوڠ

جنتن ايت كڏ مسگل اورڻ بسر۲ سراج چين ايت۲ مڱ مسگل اورڻ
 بسر۲ ايتفون برپارا فرڱي مندافتڪن توان فتوي رنيڪ جنتن ايت۲
 برڇبر هندق دنيڪڪن دڻن راج امبوڻ سلطان مڱتي مڱ توان
 فتري ايتفون مناڇيس تباد ماهو چيڪ بوله دهيدوڻڪن باڻپ
 سراج چين ايت۲ ماهوله اي نيڪ دڻن راج امبوڻ سلطان مڱتي
 مسئله راج امبوڻ سلطان مڱتي مندڇرڪهندق توان فتري ايت۲ مڱ
 ايتفون مڱراله دامبيل فوننوڻ چندانا گهرو دان ڪپان باروس دان
 اير ماور سده ميف مڪلين مڱ دفرتموڪن ڪڦله سراج چين ايت۲
 دڻن توپن مڱ لالو داومڱن ڪپان باروس دان چندانا گهرو
 ايت۲ مڱ دفرچيڱن اير ماور ايت۲ مڱ سراج چين تربرمين لالو
 بڱيڪ دودق ميمبه ڪاڪي راج امبوڻ سلطان مڱتي مڱ توان فتري
 رنيڪ جنتن فون ترلالو موڪان مندڇن ايپ سده هيدوف
 باليق باڱي سديا لماپ.

مسئله سده سراج چين ايت۲ هيدوف مڱ برپاراله فول مسگل
 اورڻ بسر۲ هندق نيڪڪن راج امبوڻ سلطان مڱتي دڻن توان فتري
 رنيڪ جنتن ايت۲ دودق ڪرڇا ٽيڱ هاري ٽيڱ مالڻ برموڪا۲ن
 مڱ راج امبوڻ سلطان مڱتي دان توان فتري رنيڪ جنتن
 برداميله ڪدوا لاکي امترين ملاڪوڪن فلپاڱي ڪسوكا۲ن.

مسئله سده نيڪ راج امبوڻ سلطان مڱتي ايت۲ مڱ سراج چين
 ايتفون تباداله ڪوامن ممرنتڪن ڪڦل بدوري ايت۲ دسره بوچر
 لينتڻ فنجڻ فندق بوروق بايق مان ۲ فندي راج امبوڻ سلطان
 مڱتي جوڳ سرت برڇبرڪن ساوه ڪڦل ايت۲ ترمنڱوڪت سده دوا
 بلس موميم لماپ حال اين مان ۲ فندي انڌا جوڳ مسئله دڻن

دري کيري مک دتغکيسکن ککان داتخ دري کان دتغکيسکن
ککيري مک بيراف لماپ درفد فائي هغگ مسقي تغه هاري
رمبغ برتتق ۲ دان برتغکيسن ۲ ايت مک سراج چين فون سدهله
لمه تولغپ.

مک راج امبوغ سلطان مسقي فون سيف، فول هندق ممبري
بالس مسکتیک جوگ برتتق ۲ مک ماله تغکيس راج چين فون
کنا رمبرغ داهين مک کات راج امبوغ سلطان مسقي فاداله سده
ابغ مساکی کيلة داهي اية ايلوقن مک ماکين مساحت سراج چين
ايت ماره برتتق ۲ جوگ دان برتغکيسن ۲ مسکتیک ترماله تغکيس
سراج چين فوتس تليغاپ مک ترلالو ماره هاتين سرة منتا بونه
سکالي کفد راج امبوغ سلطان مسقي افله گونا هيدوف منغگوغ مالو
يغدمکين اين مک راج امبوغ سلطان مسقي ايتفون ملومفت لالو
دکرت ليهيرپ مک ترفلنتيغ کفلا سراج چين اية لالو جاتوه مک
راج امبوغ سلطان مسقي فون برلاري کهلوان دان کبوريتن مغمبة
سگل اورغ بسرم سراج چين ايت هندق د بونه مسکينن تله دفندغ
اوله اورغ بسرم سراج چين ايت توان سده ماتي دان راج امبوغ
سلطان مسقي ايتفون ترلالو گمبيرا لاکوپ مک مسکين اورغبسرم
ايتفون داغله مېمبه دان مراوف تافق کاکي راج امبوغ سلطان
مسقي موهن پاوا مک اوله راج امبوغ سلطان مسقي سدراپ اورغ
بسرم ايت دبري امفون دان دفربايق هاتين تله سده مسلي درفد
برکلاهي ايت تمفيلله مېبلا مية سراج چين ايت دماسقن کدالم
خرندا متله مسلي درفد ممرنتهکن مية سراج چين اية مک راج
امبوغ سلطان مسقي منتا نيکهکن اي دشن توان فترې رنيک

شمفر فغايبس منتله سده دسروكن نام ۲ مريم اية لالو دچوچوه تونم
 مك مريم ايتفون برگموره بويين مك فلوروپ لقسان هوجن يغ
 لبة داغ منيمفا داتس فراهو كورخ ساتو مراتس هلوان مك فراهو
 ايتفون هاييسله تگللم سكلينن مككتيك لاگي هيلخ امف بدیل
 اية مك تمقله كفل بدوري جوگ تيگل مسبوه برساوه توغل.

تله مراتساي گگاران مريم ايت گگي كمفيتا مك راج امبوغ
 سلطان مقتي فون باخون درفد برادو لالو مانتق فلبايي فكاين
 يغ انده ۲ منتله سده مك دبو به امس ساتو چيفير مك فرگي كهلوان
 برديري چكي فيغغ فنتا لايكن بتارا سلودغ مايغ اية كشد كفل
 بدوري مك بتارا سلودغ مايغ ايتفون برلاير منتله ممفي دكفل
 بدوري اية مك راج امبوغ سلطان مقتي فون لالو نايك مغادف
 سراج جين فاير دلاوت فرمسمهكن امس ساتو چيفير تندا مغاكو
 ساله مك سگرا جوگ دسمبوه اوله اتق راج جين اية مك دودقله
 برکاة ۲ انتارا دودق اية مك راج امبوغ سلطان مقتي فون ترفندغ
 كشد بيليق توان فتري رنيك جنتن اتق سراج جين فاير دلاوت
 اية مك كدواپ سام ترمنپم مك دفتنغ سراج جين فاير دلاوة
 اكن راج امبوغ سلطان مقتي ترمنپم ايت لالو دفرقسا هي راج
 امبوغ سلطان مقتي کران اف مك اخكو ترمنپم مك جواب
 راج امبوغ سلطان مقتي تباداله اف هب مليهت ايم برلاگ
 دغن ايتيق.

مك سراج جين ترلالوله مركاپ سمبل دمنتفكن فدغن يغ
 بونام رنتي بالي مغرب راج امبوغ سلطان مقتي دغن تباد برکیر ۲
 لاگي دكرم داتس مك دموموبكن دكرة دباوه دلمشتكن دكرم

اوله انق راج جين سدیوا ممبغ یغدمکین مک ترلالوله ساکیب
 هاتیپ ایشون فرگی ممبوك فتي کچیک بنیان سقتی مغمبیل
 فونتوغ چندانا جگگی دان کمپان باروس دان هویت بدیل تیگ
 بیجی فتروم دان فلورو تیگ بیجی دان سستیگر سفوچق یغیر
 سام ۲ جادی دشن ایان ستله ایه مک دباکر فونتوغ چندانا جگگی
 دان کمپان باروس ایه مک داوسفکن فد سستیگر دان هویت فتروم
 دان فلورو ایه سده ایت مک دگرتتکن سستیگر ایت مک تورنله
 ایر درفد مولتن تیگ تیتیک مک انق راج جین سدیوا ممبغ ایه
 فون مناغیس تاهوله ای اکن علامه ففراغن هندق اله لالو دایسی
 جوگ سستیگر ایت ستله سده مک دتیمبکن بتول منوجو بتارا
 سلودغ مایغ سکالی لتوف تیگ کالی دگومپ امف بر فایوڭ
 کاودارا مک فلوروپ جاتوه فد اولق دایوڭ فمیغڭڭ لنتس مبله
 مبله مک سگرا جوگ دسومیه اوله توان فتری چندرا روبا دشن
 کاین ملیندغن مک ایفون برلاری ۲ فرگی ممباغونکن چیی الغ
 اورغ لیغگی دان توکغ بوغکو بوغسو بغساوان مک ایشون باغون
 ماکن میره سکافور مک دکناکن رنتی فیغڭڭڭپ دباوا سکفیغ
 فافن لالو ترجون منوجو لوڭ ایه سکالی فوکل دوا بلس فاکو لکه
 دوا کالی فوکل امفه لیکو فاکوپ لکه تیگ کالی فوکل فراهو فون
 سده بایق ایشون نایک بتارا سلودغ مایغ ایه لبه ایلوق درفد لام
 دان لبه چندایم درفد مول.

مک توان فتری چندرا روبا ایشون برسیفله ای سورغ دیرین
 هندق ممبری بالس کفد انق راج جین سدیوا ممبغ ایه دشن مریم
 کاتق فورو دان کتم باتو دان چندی لوت دان لیلا تمباگ دان

مندغر یغدمکین ایه مک ایفون برموهن بالیق فولغ تورن دمسفن
توند مک بردایوڭ منتله مسفی دکفل بدوری لالو نایک مغادف
انق راج جین فرمسمبکن اد سوڭڭه سوڭڭ فتری ددالم بتارا
ملودڭ مایغ ایت ادیق اوله راج امبوڭ سلطان مسقی تنافی مده
منجادی تونڭ اورڭ دان تونڭپ ایتفون اد جوڭ برمام ۲ ددالم
بتارا ملودڭ مایغ ایت بلوم فون هابیس ممبه تمڭگوڭ ایت انق
راج جین سدیاو ممبڭ ایتفون ترلالو مرک لاکون برتینته کڭد تمڭگوڭ
مپوره کمڭوڭکن سگل اورڭسرم دان هلبالڭ لشکر رعیه بلاتنرا
مپوره تڭڭ سگل بنداوۃ مریم دان لیلا موره دمسوره سیف مسکین
فراهو ماکي حالتن فرڭ مپوره فوکل بتارا ملودڭ مایغ ایه دڭن
مریم.

مک دڭن مسکتیک ایت جوڭ برگمورهله بویي سگل مریم
منافع دان لیلا رنتک ددالم لاوت ایه گڭق گمفیتا ترلالو عظمه
تیاد دمسڭ بویي لاگی هیڭڭ مسفی تیگ هاری تیگ مال
دڭغه هاروڭڭ ایت ترڭ چواچ منجادی کلمکابوت اوله کران اسف
مریم دان لیلا رنتک ایت مک مسفی فدایه انق راج جین سدیاو
ممبڭ ایتفون مپوره رنتیکن سگل مریم دان منافع ایه کران فد
مڭکاپ تننوله مده هنجور دان لوله لنتق جوا بتارا ملودڭ مایغ
ایت دماکن سگل فلورو ایت مک سگل هلبالڭ ایتفون برهننتی
منیبیق مہاری ممالم مک منتله هیلڭ سگل کابوس دان اسف
سگل هوۃ مریم منافع ایت مک دفندڭ کڭد بتارا ملودڭ مایغ
ایت اداله ای ترلبه ایلوق درفد لام دان ترلبه چندایم درفد مول
برلاۋه دڭن منڭ منتومسپ تیاد اف چاچه چلاپ دامی دفندڭ

همب هندق تريما تندا اين کران کامي ددالم بتارا ملودغ مايغ
 اين تباد مناروه فرمشوان مسواپ لاکي ۲ يغمکين ايه مک تمغگوغ
 ايتفون کمالوان ۲ لاکوپ لالو برموهن باليق تورن کسمفن توندا
 بردايوغ منوجو کفل بدوري متله مسفي لالو نايک مغادف راج
 فاير دلاوة فرسمبهکن تباد سوئرغ فون فرمشوان ددالم بتارا ملودغ
 مايغ ايت مک انتق راج چين ايتفون مغمبيل تروفوغي لالو دندغ
 پات ۲ مک تمغقله دغن ترغي ددالم بتارا ملودغ مايغ ايه ادامته
 اورغ تيگ اورغ لاکي ۲ تغه تيدردان سوئرغ فرمشوان ايتله يغ جاگ
 ملايرکن بتارا ملودغ مايغ ايت مک انتق راج چين ايتفون برتيتته
 فول کفد تمغگوغ مپوروه فرگي جوگ کران دندغ ددالم تروفوغي
 اد جوگ سوئرغ فتري ددالم بتارا ملودغ مايغ ايه مک تمغگوغ
 ايتفون تورن فول دسمفن توندا موات تغه دلافن کوبن امته فوله
 امته اورغ انتق فدايوغي دري جاوه مسرکن دکه مده دکه مسفي
 تيبا لالو نايک بتارا ملودغ مايغ ايه اوله توان فتري مگرا دنگور
 تمغگوغ ايه دصوروه دودق فد تمشتن متله دودق مک توان فتري
 فون اث جوگ بچارا داتو داتغ کماري اين مک ماهوت تمغگوغ
 ايت همب اين دصورهکن اوله انتق راج چين ايت فنتا فينغن
 توان فتري ددالم بتارا ملودغ مايغ اين جوگ کران اد دندغن
 ددالم تروفوغي مک ماهوت توان فتري ايت موغکه جوگ داتو
 اد فرمشوان ددالم فراهو اين بيتله مسنديري فرمشوان يغ تمشق
 دندغ اوله انتق راج چين ايت تنافي افله حال بيت اين مده
 منچادي تونغ لانغ اورغ تونغ بيت ايتفون اد برسام ۲ ددالم بتارا
 ملودغ مايغ مکارغ اي تغه تيدر ددالم کوروش ايت تله تمغگوغ

اورځ لاکي ۲ تیدر دان سوږځ فرمفوان ددالمن ترلالو بایق روفاپ
 مک انق راج جین ایتفون میپوره کفد اورځسیران فرگی مېباوا
 رځگیه سرائس دان امس سچیفیر دان چنچین تیگ بېتوق اکن
 جادي هندق مینځ توان فترې ایه مک تمځگوځ فون فرگیله کفد
 بتارا سلودځ مایځ ایه دځن سېوه سمځن توند مواته تځه دالمن کوپن
 انق دایوځن امځه فوله امځه اورځ مستله سمځي سدځ ایلوق برکاته ۲
 مک تمځگوځ فون برتاپ کفد توان فترې وهي اورځ مودا فراهو
 این درې مان داتځپ دان هندق کمان فرگیان دان سیاف نام
 نخودان دان اف ۲ بارځ مواتن دان بیراف اورځ ددالمپ دان
 برهنېي دسینې اف مقصودن.

مک ماهوة توان فترې بوځسو چندرا روف تیاداله اف
 مواتنپ لاداهیتم اد دوا تیگ فیتق دان لیمو مانس اد مسېي
 دوا دان باتځ کابو ۲ اد سکرېت دوا مک ددالم برکات ۲ ایت مک
 سمځن توند تمځگوځ ایتفون رافت کفد بتارا سلودځ مایځ ایه مک
 دفندځ اوله توان فترې اورځیځ داتځ ایه بایق جوگ لاکون مک
 لالوله دفرمبالکن اوله توان فترې تمځگوځ ایه نایک کفراهون سره
 دفرجامو ماکن سیره لایو دان کافور منته فینځ مابق دان تمباکو
 جربون تیاد دځن مسرتین نندا اخلاص جوگ داتو تمځگوځ مک
 تمځگوځ فون ترمنځهم مندر کات یغدمکین مک مستله مده ماکن
 سگل جومان ایت مک تمځگوځ ایتفون تندوق مغنجوقکن چیفیر
 یغبرایسي رځگیه سرائس دان امس دان چنچین تیگ بېتوق
 نندا مینځ توان فترې ددالم بتارا سلودځ مایځ این مک توان
 فترې ایتفون ترمنځهم سراي مپاهوت کاته تمځگوځ ایه تیاداله دافه

کیري دان ایبو کاکي کانن مک اورغ توا ایتئون بغکیت ترفیکو
 لاکوپ پاموق افکه دان اگس اف دتغه لوبت این مک کاه راج
 امبوغ سلطان مقتی تیاد اف فاء توکغ کامی ممباغونکن فاء توکغ
 کارن کامی موسهکن یغ تمفق مردم دسبله هلوان کیه این مک
 توکغ ایتئون سگراله ممباسوه موکان سره ماکن سیره منته سده
 مک دامبل تروغو لالو دفومیغ ۲ کن مک تمثله کفل بدوری مک
 کات اورغ توا ایت اینله توان کفل بدوری کنایککن اتق راج چین
 فایر دلاوت ماوهن ترسکوت فد بومبوغ چنگ دوا بلس موسیم
 سده لمان ای دودق دسیتو دوا برادیق دغن توان فتري رنیک
 چنتن کتیک فد ماس زمان ایهند توانکو دهولو راج امبوغ موتن
 دیوا فاتیك اف فون لاغی مودا ۲ چیک برتمو سماچم ایت تنتو
 ددالم ایر سیره فاتیك اف جوگ منته سده برکاه ۲ ایه مک ای
 فون ربه تیدر برسلیموتن گبرگندان سراتس تبفل منته راج امبوغ
 سلطان مقتی دان چي الخ اورغ لیغگی مندغر یغدمکین ایه مک
 ایفون بالیق برادو فد ماسیغ ۲ بیلیقپ مک توان فتري بوغسو
 چندرا روبا ایت مندغر فرکتان توکغ بوغکو ایت نایک گمبیرا
 لاکون دان گرم هاتین مندغرکن کات ۲ توکغ بوغکو ایه مغرتیف ۲
 گیگین سراي کومر ۲ کن داره موکان فوئه نایک میره برسری رومان
 نایک برینتت ۲ سفره دوری نغک برفومیغ ۲ سفرت فنته کلافوغ
 مک ترسبه فول قصه اتق راج چین سدیاو ممبغ یغددالم کفل
 بدوری ایه مک فد کتیک ایه ای سدغ دودق داتس کوروغ کفلن
 مک ترفندغله ای کغد بتارا سلودغ مایغ ایه ترالو چنتیقن مک
 ایفون سگراله منروغو بتارا سلودغ مایغ ایت مک تمثله تیگ

فترې چندرا روبا فون برمين لالو بڅکيۀ تردودق مروت منوبه
کيري دان کان مک دندشن اداله چيۀ الغ اورځ ليڅگي مک
ايثون برکات ترلالو لپف اديق تيدر مک چيۀ الغ اورځ ليڅگي
ايثون برچتراله فول اکن اي مده ماتي مک توان فترې چندرا
روفا ايثون کمالوان ۲ لاکوپ لالو بڅکيۀ فرځي ماسق نامي دان
منوميس منته ماسق لالو مننتف ټيگ برمودارا تله مده مننتف
مک راج امبوڅ سلطان مقتي دان چيۀ الغ اورځ ليڅگي ايه فون
ماختله هندق تيدر کران مده لام برجاگ ۲ اکن ميه توان فترې
چندرا روبا ايه مک توان فترې چندرا روفله ملايرکن بتارا سلودځ
مايغ ايت مک ايځون ماکي فکايځ اورځ لاکي ۲ لالو دلايرکن بتارا
سلودځ مايغ ايه هيڅگ مسمي توجہ هاري توجہ مالم ماسق گند
هاري يڅکلان مک تمقله مبه کفل بداوري دتغه لاوت ايت
ترلالو بسرپ مروت دځن فراهو کورځ ساتو سرائس هلوانپ اکن
فغيريځن تمفق جاوه تيځن سفره دومون کابو ۲ دکتان فولو بوکن
فولو هندق دکتان ټيځوځ بوکن ټيځوځ مک مموان تمفق کليهن
فراهو جوگ منچيځ افلين فوته مموته چرفوځ مريم مک توان
فترې چندرا روبا فون مگراله فرځي مباحونکن ايځن راج امبوڅ
سلطان مقتي دان چيۀ الغ اورځ ليڅگي مپوروه ليهه کفل يڅس
مروت فراهو يځ کورځ ساتو سرائس ايت مک راج امبوڅ سلطان
مقتي دان چيۀ الغ اورځ ليڅگي ايثون ممندځ موڅگه جوا تمفق
کليهن دمسله هداځن کلما بوه يڅدمکين ايه تيا داله مدف هاتين
مک مگر اي مندافتکن توکڅ بوڅکو بوڅسو بڅساوان فندق کاکي
دري تاځن تغه تيدر ددالم فيتق هلوان لالو دمننتفن ايبو کاکي

فتي کچيک بنيان مقتي مروت دامبيل فونتوڻ چندان جڳي
 دان کمپان باروس دان دامبيل تالم يغبرمام جادي دغن توان
 فتري ايت کمدين مک دتوليس فول سفوچق مروت مک لالو
 داومڻکن فد تالم ايت دبوڻه فول سهلي ٽگولوق فکين راج امبوڻ
 سلطان مقتي منديري مک دسوروه فرڳي تالم ايت کغد توان
 فتري چپيا انتن داتس اودارا انق مميغ بوغسو صحابه اوله توان
 فتري چندرا روبا موهنکن اير ماور ماتو بالغ مک تالم ايت فون
 ملايغله منديري نايک کاودارا.

ادفون توان فتري چپيا انتن فد کتيک ايت بهارو لفس مستف
 ميره دودق دتيگف کچيک روڻ موك مک ترفندغله اي کغد
 تالم ايت لالو دلبي دغن مگرپ متله مميغي تالم ايت مک دليه
 اداله سهلي ٽگولوق مک داڻکه ٽگولوق ايت اداله ماتو بيچي
 بولي ۲ دان ماتو مروت مک لالو دباچ سورة ايت داغ درفد راج
 امبوڻ سلطان مقتي موهنکن اير ماور ماتو بولي ۲ کران توان فتري
 چندرا روبا مده ماتي مکارڻ اد ميتن ددالم فراهو بتارا ملودغ
 مايغ دتغه هاروڻ لاوت يغبرم مک توان فتري چپيا انتن ايت
 فون مگراله اي فرڳي مميگ فتي کچيک بنيان مقتي مغمبيل
 اير ماور ماتو بالغ دبوڻکن ددالم تالم ايت مروت دسورهن باليق
 تورن منوجو بتارا ملودغ مايغ متله مميغي تالم ايت مک راج امبوڻ
 سلطان مقتي فون مگرا مميگر فونتوڻ چندان جڳي دان کمپان
 باروس مک داومڻکن مک اير ماور ايتفون دفرچيڻکن کغد توان
 فتري چندرا روبا مکالي ميمرم ايفون هيديف ايوکاکين دوا
 کالي فرچيک ايفون منريق تاڻنپ تيگ کالي فرچيک توان

مالو حایب اکو کفد مگل اورغیغ بابق مک تون فتری ایتفون
مناغیس برچچوران ایر متاپ سرای برکات.

انق ایکن سفارغ فارغ انق کتم ددالم فادی

انق بوکن مبارغ بارغ انق ادم فیحقن نبی

بارغ دسمبر هیو فارغ بارغ دسمبر هیو دان فارغ بارغ دماکن
ایکن رایا مک ایفون منرجون اکندی رین کدالم لاوت ایت هیلغ
لیف مک چي "الغ اورغ لیغگی ایتفون ترجون فول درفد سبله
بوریتن منورس تون فتری بوغسو چندرا روبا ایه هیلغ مسفی
سهایر مسالم دچهارای اوله چي "الغ اورغ لیغگی ایه فد مگل
توکون دان فولو مگنغ فنتی دان لوبو" دان تلوق تیاد جوا برتمو
مک ایفون بالیق مغادف راج امبوغ سلطان مقتی مک ایفون
ترمغو مسجوروس لالو بغکیه فرگی کهلوان سرت برکاة هی بتارا
ملودغ مایغ جیک مه لاگی اغکو کسقتین اکو برجالن ددالم ایر
اغکو برلایرله مسندی ری منوره دمان اکو برجالن مک راج امبوغ سلطان
مقتی دان چي "الغ ایتفون ترجون فول مسفی توجه هاری توجه
مالم دچهارای فد مگل توکون دان فولو دان دچهارای فد مگل
تلوق دان فنتی باتو دان کارغ مک مسفی فد هاری یغکدلافن
مک برجفاله تون فتری ایت مده ماتی ترمفیت دباتو مک
مگراله دامبل اوله چي "الغ ایه لالو دفغکو دان دبالی دغن تریق
تاغیس سرت دباوا فولغ کفد بتارا ملودغ مایغ دلتنکن دهدافن
راج امبوغ سلطان مقتی مک راج امبوغ فون مگراله باغون درفد
فرادوان سرت ممبنتغ تیکر فاچر دان فرمیدانی مک دلتنکن
میت تون فتری ایت مک ایفون مغبیل انق کونچی مبولک

کونیخ کفلا هیجو مپوره برلومبام دغن بتارا ملودغ مایغ ایه.
 مک ترسبوتله فول چي^۲ الخ اورغ لیغگی یغدودوق ممغ
 کمودی بتارا ملودغ مایغ ایت مک ایفون ممندغ کبالکغ مک
 تمثله مپواه فراهو برلایر ترلالو لاجوپ دائغ منوجو بتارا ملودغ
 مایغ مک ایفون سگراله فرگی ممباغونکن راج امبوغ سلطان
 مقتی مرت باغون لالو ماسق سگل فکاین یغ انده^۲ مک نایک
 کائس برندا مرت مغمبل تروفوغ مک دفندغ پاست^۲ مک تمثله
 لنچغ کونیخ کفلا هیجو دلایرکن اوله ادیچپ توان فتری بوغسو
 چندرا روبا مک ایفون سگراله برفافس فکاین لالو ماسق برادو
 کدالم کوروغ انتارا ببراف کتیک مک لنچغ کونیخ ایتفون سدهله
 دکه مرت برایمبام تله دکه کدواپ فراهو ایت مک توان فتری
 بوغسو چندرا روبا ایتفون برکاة^۲ وهي ابغ چي^۲ الخ اورغ لیغگی
 ممشی هائی ممفیپ رامبا منیغگلکن ادیق سو^۲رغ دیری ددالم
 امتان یغسیر سراي برفنتون دمکین بوپین.

انق ایکن سفارغ فارغ انق کتم ددالم فادی

انق بوکن مبارغ بارغ انق ادم فیحقن نی

مک توان فتری فون ملمفته نایک کائس بتارا ملودغ مایغ
 سراي برکات هی لنچغ کونیخ بربالیقله اشکو کتالغ لام تمشت
 کدیامن کامو دهولو کلا ددالم نگرې تنچوغ بیسا مک لنچغ ایت
 فون برفالیغ بالیقی کمرین دغن کتیک ایه جو^۲ مک راج امبوغ
 فون کلورله درفد کوروغ تمفته فرادوان ترلالو مرک اکن ادیچپ توان
 فتری چندرا روبا سراي برکاة^۲ میاف جو^۲ ممگل اشکو کماری
 سگرا اشکو فرگی فولغ اکو تیاد سودی ممندغ موک اشکو ممبری

کنايڻکن ايئن دهلو سرت مسفي مک ايتفون لالوله نايک دائس
 لنڀځ ايه دغن سوږخديرين دودق فد هلوان سرت دچيتا کفد
 مگل ديوا۲ لالودتفوق تيگ کالي سراي برکاة هي لنڀځ کونيځ
 کفلا هيچو جيلک سوځگه اشکو لاڳي دهلو کنايڻکن ايه بنداکو
 مک اشکو لايږکن اکو فرڳي منورة ابځکو راج امبوڅ سلطان مسفتي
 ددالم فراهو بتارا سلودځ مايځ بلاير فرڳي دتغه هاروځن ممبيلځ
 مگل توکون فولو سرت اي برفنتون دمکين بويين.

انق ايکن مسفارځ فارځ انق کتم ددالم فادي

انق بوکن مسبارځ بارځ انق ادم فيحقن نبي

مک لنڀځ کونيځ کفلا هيچو ايتفون ملنچرله تورن کتغه لاوه
 باڳي کومبځ فوتس نالي باڳي بلوه دگتيل ايکر باڳي فوچق دلنچرکن
 مسرة کيله يځامة تفکس فرڳين دهلو متافق درفد اغين يځدرمس
 هلوان منوربت بتارا سلودځ مايځ جوگ مک توان فتري فون
 بريځ ۲ کفد مگل ديوا۲ بارځ کوفقسا کوفراوله بارځ کوچيتا منچادي
 بارځ تورنله کيران اغين يځبرگمبر اورځ فنتا مننتفکن لنڀځ کونيځ
 کفلا هيچو ايئن مک دغن مسکنيک ايه اغين فون تورن لنڀځ ايه
 فون ترلالوله لاجوپ سکالي مغواق دوا بلس فولو تيځگل دبلاکځ
 دوا کالي مغواق امفت ليکو فولو تيځگل دبلاکځ تيگ کالي
 مغواق تيگ فوله انم فولو تيځگل دبلاکځ براف لماپ توان فتري
 بوځسو چندرا روف برلاير ايه دغن سوږځ ديرين مک مسفي دوا
 هاري دوا مالم مک ايتفون برچکق فيځځځ فد هلوان لنڀځ کونيځ مک
 مسفي فدهاري يځکتتيگاپ مک تمثله منمفوروځ لايير بتارا سلودځ مايځ
 ايه مک توان فتري بوځسو چندرا روف ايتفون برمسروم کفد لنڀځ

اغين يغبرنام سلاتن تو فنجي يغمبريكن چكر دهلامن دان
 منچا بوت مالي ۲ دلومثر مريهكن كربو دفادغ مپافو پيور دهلامن
 بالي مك فراهو بتارا ملودغ مايغ ايتشون باغي فوچق دليچركن
 باغي كومبغ فوتس تالي مشرت بلوة دگتيل ايكرا لالت هيغكف
 ترگنچير كادن ساخته درس لارين اغين لالو دافه دليشفر بورغ تربغ
 دافه دثكف دلونتر كهذاف جاتوه كبالكغ درفد ساخت لاجوب
 بتارا ملودغ مايغ ايه فرئين مكالي مغواق تيگ بوه فولو تيغگل
 دبالكغ دوا كالي مغواق انم بوه فولو تيغگل دبالكغ تيگ كالي
 مغواق دوا بلس فولو تيغگل دبالكغ مك درفد ساخت كرس
 اغين دلاوت ايه دهنهكنن ملودغ مايغ ايه مغرنچيغ كولية كره
 دلاوت مك مكالي دلمبوغكنن كائس بركلية هلغ داودارا مك
 هوجن فانس فون تورن رنتيك ۲ بهسا مك بوئا فون مغاكت فد
 هلوان دان فلاشي فون تورن مينوم دتيمبا رواغ جين فون مسبيغ
 فد تنجران كارغ دان لغ موير فون ارق ۲ مغيلي دفوچق تيغ مك
 اي بلاير جوگ تياك برهنتي مالم دان مسيغ

مك ترمبوتله فول فركتان اديقن توان فتري چندرا روبا
 مك ايفون باغون درفد فراوانن كلور كتغه استان مك دليهتپ
 اكن ابغن سده تياك مك ايفون برلاري ۲ فرغي كتغكف كچيك
 روغ موك مسندغ كغد فلايوهن بتارا ملودغ مايغ فد جمباتن
 لاراغن ايتشون سده تياك جوگ مك ايفون مناغيس لالو براليق
 كبيليق انجوغ دامبلن سبيله فيسو چندوغ دان فيسو چنتيك
 سبيله بكس سيره مسبيجي بوغكوس جائه ساتو مك توان فتري
 فون كلور لالو فرغي برجالن مندا فتنك اد مبهوه فراهو ليچغ كونغ

ترسورت د فنجاپ بوکنن تنون مبارخ تنون تنون بندان دریمودا
 اینله فکاین راج امبوخ سلطان مقتی متله مدده ترکنا فکاین ایت
 مک دامبل مسیله فدخ فوجنن یغبرنام لغ فغغگوخ لالو دمسندخ
 مک ایفون برسیفله تغه هاری بونتر ممبیخ ترکناله لغکه سدخ
 بدیمان انق لغ تربخ مپوخصوخ اخین انق اولر برلیت دکاکي
 مسلکه کهداف تندا منیگلکن نگري تنجوخ بیما دوا لغکه کبلکخ
 تندا برالیق کنگری تنجوخ بیما مک ایفون تورنله تیگ اورخ
 دغن انچی* الخ اورخ لیغگی دان توکخ بوخکو* بوخسو بغساوان
 فندق کاکي دریتاغن تله مسفی کدالم فراهو بتاراملودخ مایغ مک
 راج امبوخ فون برتفو* تاغن مری دودق برتیغگوخ سرت دمیرم ۲
 هلوان فراهو ایه دغن ایرمیره دتنس تالین مک فراهو ایتفون لالوله
 اوندر مغبغ کتغه لالوه ترلالو اندهن سفرة بورخ مرق مغیری بولو
 هندق تربخ روفاپ ترچاخو* هلوان منجنجخ مریم دوا مهلوان
 مک راج امبوخ سلطان مقتی فون لالو برفتتون ایکه فراهو سلودخ
 مایغ دغرله فنتون اولون مسیجی*.

انق ایکن سفارخ فارخ انق کتم ددالم فادی

انق بوکن مبارخ بارخ انق ادم فیحقن نبی

مري برکاة جییک موخکه لاگی تننواوصل اصل اغکو بتارا
 سلودخ مایغ درفد مربو رنتیغ فدادخ مری فدادخ کوپیة دودق
 داتس بوموة جنتن برتعت داتس بوموة بتینا ترفلنتیغ میمفق
 فرباهن تو* مخ کیجخ دفومة تامسیک دفاوه جغگی مک ملنچرله
 اغکو دهولو سهاری دري بورخ تربخ سرة بریغ ۲ کفد مگل دیواتا ۲
 بارخ کوفسا اکو فراوله بارخ کو چیتا منجادی بارخ تورنله کیراپ

تيگ فوله تيگ دغن رمبون اينله ايكة فغڭ راج امبوڭ مك
 دامبل فول كريس مسفنا گنجا ايراس منمڭ مسنديرين بوكنن بسي
 مبارڭ بسي لبه فغڭسيڭ فنتو كعبة الله مك دتمثا انق نبي الله ادم
 دهنچور دتافق تاغن دفيچيه دهوڭج جاري مك دمسفوه دافور
 چينا دمسفوه دغن اير بوڭا تورن بيسا دري لاڭيه داسم دهولو
 اير مك دباسوه ايكن دايكر اير اكن ماتي تركنا اير بيسا كريس
 ايت دڦڭكلن فمور جنجي دتغه ۲ لم جالاله دتمتوڭڭ فمور اليڭ
 ترديري مسنديرين فغارڭ فمور رتق مييت دوا مي انجر برسمبوت
 تمنتوڭن فنجوة فوته اينله كريس يڭدفاكي اوله راج امبوڭ سلطان
 مشتني مك دامبل فول رنچوڭ فامسندوڭ متاپ دوا مساروڭ
 دسيسف دد فغڭ مسبله كانن مك دامبل فول چوريق مسنجاكينين
 فائين فڊڭ دائون مك دفاكي فول باجو بلدو كسما موروڭ تيگ
 كالي منولق مري توجه كالي منولق فاتي توجه هاري داڭڭ
 بلاير فائين لكيت دتافق تاغن تيگ كالي سهاري براوبه ورناپ
 فاڭي ۲ ورن امبون تغه هاري ورن لمبايوڭ فتڭ ۲ ورن مبيق مك
 دفاكي فول كاين ككونڭڭ كامه گنتا فولم تمونن اورڭسيڭ بريسڭ
 گنتي اورڭسيڭ بر فاروه دودق ددالم تمثيان دتغه لاوه تيا دمياف
 بوله توره تلادان سهاري مده توڭڭن دپونه بوكنپ دپونه مسقي
 ماتي دپونه جاشن دبوات لاڭي مك دفاكي فول تڭكولوق
 بولڭ اولو بلڭ فلاڭي ملو الي رميڭ تغه دندم تا مده دتڭيپ
 اد مائو فڭچا تا مده جكلو مده رنتوه بنسا چوكف فريندو دغن
 فريندڭ چوكف حيكمة سمول جادي عاشيق مكڭفوڭ مشوتر ليمن
 اسم گارم مرجا ميوا هيدين مابو مڭلية گيلا دعا اونس فون اد

دسيڻكن اوله چي* الخ اورځ ليځگي سگل فرهيامن مشرت عاده
 راج يغبسرم هندق برلاير جوگ منته سده مك راج امبوغ فون
 برتيته كدف ادد بگمد توان فتري بوغسو چندرا روف مغتاك
 هندق بلاير ادداله تيځگلله توځگو نكري كيه اين دغن سگل اورځ
 بسرم دان تيځگل دغن سگل اينځ فغاموه دان ابغ هندق فرگي
 بلاير مليهه سگل عادت رسم بهسا نكري اورځ دان هندق فرگي
 ممبيلځ نوكون فولو دلاوه دان هندق مليهه ماته كاتي چوفځ گنتځ
 نكري اورځ مك ماهوت توان فتري چندرا روف دغن تريق
 تاځيسن جيك كمان ابغ هندق فرگي ملينكن اديق اين هندق
 مغيكوت جوگ كران كيه دوا براديق جوگ دتيځگلكن ايهند دان
 بند مك راج امبوغ سلطان سقتي فون ماشتله مومه هاتيپ
 مندځركن اديق هندق مغيكوه ايه مك برباگي ۲ فوجق دان گرندم
 يغبانيس ۲ هندق منيځگلكن اديقن ماكينله ماشه ۲ توان فتري ايه
 مناځيس هندق فرگي جوگ مك فد هاري ايت ترهنتيله راج
 امبوغ برلاير اوله كران مليشورم كن هاتي اديقن توان فتري ايه مك
 هاري فون سدهله مريمځ فتنځ لالو مالم مك توان فتري چندرا
 روف اينفون مامق برادو كدالم بيليق تمقه فرادوانن داويليكن
 اوله سگل اينځ فغاموهن مك اورځ فون مدځ كرلف تيدر مك
 راج امبوغ سلطان سقتي فون مغمبل انق كوڼچين دوا بيچي* ممبك فتوي
 كچيك بنيان سقتي برتاته ځيواځ دكفلا تيدر مغمبل سلور فدنځ بارة
 فيسق برفيسوځ منديرين برانس چرمين دفيځگځ بريمو چرمين
 دكاكي چرمين بسر منوره فيسق منابور مرات بادن سده ايت
 مك دامبيل فول كاين ايكت فيځگځ چندي جنتن فنځځ ثغه

کونڀڻ هندیق مله مېي بتارا ملودځ مایځ ایت مک راج امبوڅ فون
 سگراله برتیه کښد مگل اینځ فغاصوهڼ اکن بریوات مگل برتیه
 براس کوپیه دځن ملهکښن منته مله لالو دباوا فد جمباتن لاراځن
 مک توکڅ بوڅکوۍ اینځون دانغه لالو دودق دانس تیکر فاجر دان
 فرمیداني سرمت مېاکر فوننتوڅ چندنا گڼو دان کمپان باروس
 داوسکڼ تشوڅ تاو رایه مک دفرچیتکڼ فد مگل جمباتن ایت
 لالو تورن منځوۍ ایر ایت تیگ کالي سرمت دلمبیکن کاین کونڀڻ
 ایه کنغه لوت سکتیک لاگی مک تمثله ایر لاله ایه مغالون دان
 اوسبق فون برتځوۍ مک بتارا ملودځ مایځ اینځون تیمبول مغیرځ
 دانځ ملنچر مندافتکڼ توکڅ بوڅکوۍ فد جمباتن ایه ترلالو هییت
 روفاپ مشرت بورڅ هندیق تربڅ مک توکڅ بوڅکوۍ فون تورن
 کدالمن مېاوا تشوڅ تاو فرمولیه منته مله صدۀ تر فولیه ایت مک راج
 امبوڅ سلطان مشتی فون تورن فول مېاوا چيۍ الخ اورځ لیځگی
 دان مگل اورځسیران تله سمفي کدالمن مک دلپهۍ چوکښ دان
 لځکف دځن مگل حالت سنچتان مریم دوا مهلوان دتیمبا روځ
 دوا ساموننتیڅ فد ایکر تاهن توروت دان رنتاک مېیلڅ تاجوق
 منافع فمورس مېیلڅ لنتي دان بوټا برکوڅ دهلوان فلاڅي
 مینم دتیمبا رواڅ جین مېهڼڅ دانس کوروڅ دان لڅ سویر ارق
 مغیلي د فوچق تیڅ تله صدۀ دلپهۍ مکلینن مک راج امبوڅ
 سلطان مشتی فون فولغه دځن مگل اورځسیران منته سمفي درومه
 هاریفون صدۀ مریمڅ مالم مک راج امبوڅ سلطان مشتی فون
 برتیه کښد چيۍ الخ اورځ لیځگی مپوروه مېسکڼ مگل حالۀ دان
 کلځکافن هندیق برلایر فدایسوق هارین مک فدایسوق ایه سدله

کشفکل نگري سرت منچپاري اورځ بونتيښ مولوځ توجه اورځ مک
 تباداله دافت اورځ بونتيښ ايت يځاد بونتيښ مولوځ ايت انق کفد
 تمځوځ موږځ دان انق لقسمان، موږځ دان انق اورځکاي بسر
 موږځ يځدمکين ايه مک لالو دتځکف انق مننتوپ کتيځ ۲ اورځ
 مک درنتيکن دان دافموځ مک امترين يځ بونتيښ ايه دباوا اورځ
 جوځ ايت تنداپ اورځمسرو هارف کفد راجاپ تله ايت مک
 مسفيله اورځ بسر ايه کفادځ سري دان فادځ کوييه سرة راج امبوځ
 سلطان مشتني هندق منورنکن بتارا ملودځ مايځ ايت مک توکځ
 بوځکو، بوځسو بغساوان فندق کاکي دريتاځن ايتفون تمفيلله منفوځ
 تاور دان ممبرو مگل فوننوځ چندانا گهرو دان کمپان باروس مک
 داومفکن فد بتارا ملودځ مايځ مسبنتر کهلوان دان مسبنتر کبوريتن
 منته دتفوځ تاور دان دتابور برتیه براس کوپيت مک انق تمځوځ
 يځ بونتيښ مولوځ ايت دفرواتکن لافيځ گالځ دباوه هلوان دان
 موږځ دتځه ۲ دان موږځ دبوريتن منته سده سيځ سکليڼ مک
 توکځ بوځکو، فون منفو، تيځ کالي مک بتارا ملودځ مايځ ايتفون
 ملنچر فرگين ترلالو درس باځي فوچق دلنچورکن باځي کومبځ فوتس
 تالي تودن مسنديرين لالو مسفي کتځه الوه يځلفس اومبق يځ گهاري
 هيلځ لپف مک انق تمځوځ دان انق لقسمان دان انق اورځکاي
 بسر ايتفون لالو بځکيه کتيځگان ۲ سرة برجالن فولځ مامبيځ ۲ درومين.

منته ايت مسفيله سده توجه هاري توجه مالم فراهو بتارا
 ملودځ مايځ ايت هيلځ لپف مک توکځ بوځکو، بوځسو بغساوان
 فندق کاکي دريتاځن ايتفون فرگيله مځادف راج امبوځ سلطان
 مشتني فنتا، فربواتکن تفوځ تاور دان برتیه براس کوييه دان کايڼ

بڬکيۂ منبڬ دوا چاتوۂ مندادا سچاتوۂ منڭکوۂ دوا چاتوۂ کتڭکاپ
 مک کاو مریو ایتفون مرڭکوهله سهارې سمالم لماپ لسان بومي
 څرڅ ځمکا دان مرنچڭ کاو دریمبا دان برگگران فیڭڭن مڭکوۂ ددالم
 نڅرې تنچوڅ بیما ترکنا بهنا کاو مریو رنتیڭ هندق تومبڭ تله ایه مک
 کاو ایتفون تومبڭ رافۂ کبومي مک توکڅ توا ایتفون فرځي مغابوڅ
 کاو ایه کیرامۂ فنجڭ دوا فوله لیم دفا تله ترکابوڅ لالو دچوب بله
 بوجڭ سرت دکروق سمڅي توجۂ هاري توجۂ مالم مک فراهو بتارا
 سلودڅ مایڅ ایتفون مدله مدیا لغکف دڅن مڭل رنتي دان
 ساوه سرت دڅن تیڅ دان لایر دان تمبیرڅ دان کمودین متله مدۂ
 ایت مک توکڅ بوڅکوۂ بوڅسو بڅساوان فندق کاکي دریتاڅن
 فون تورنله کدالم نڅرې تنچوڅ بیما مغادف راج امبوڅ سلطان مقتي
 فرمبېهکن فراهو بتارا سلودڅ مایڅ ایت مدۂ مدیا دائس امڅین
 تنافي جک هندق دتورنکن کلاوۂ فراهو ایه هندقله دچاري دهولو
 اورڅ بونتیڅ مولوڅ توجۂ اورڅ جک تیاد توجۂ هندقله دچاري لیم
 اورڅ اتو تیڅ اورڅ تیاد بوله تیدق جک تیاد اورڅیڅ دمکین
 دفریوانکن لافیقن نسچاي تیاد ترتورنکن بتارا سلودڅ مایڅ ایت
 درفد گلاڅن متله ددڅر اوله راج امبوڅ یغد مکین کهندق توکڅ
 ایت ایفون مڭراله مڭڭیل مڭل اورڅسیر۲ ددالم نڅرې مپوره
 چاري اورڅ بونتیڅ مولوڅ توجۂ اورڅ اتو لیم اتو تیڅ اورڅ هندق
 دبوۂ لافیق منورنکن فراهو بتارا سلودڅ مایڅ ایه دانلاڅي همب
 فننۂ۲ تیسکن جالن ممباوا بتارا سلودڅ مایڅ ایه سمڅي کتفي لاه
 مک اورڅکاي تمڅوڅ دان لسان دان مڭل اورڅسیر۲ مکلین
 فون تمڅیل برکرهکن مڭل رعیه بالانترا درفد اوچوڅ نڅرې سمڅي

فنېغ دلافن هستا هندق مېموات تودوڅ برتيليق اية ملك راج امېوڅ
 فون برتېته كشد مگل اينغ فغاسوهن مېوره مېفكن بكاكس مېاپق
 يغدكهندق اوله توکڅ بوڅكو^۱ بوڅسو بغساوان ايت ملك دكرچاكن
 اوله مگل اينغ فغاسوه چوكف لڅكف مفره حادثې متله اية ملك
 دسوروهكن اورڅ بسور فرگي هنتركن توکڅ بوڅكو^۲ اية كفاڅ مري
 دان فاڅكوپيت سرت اد دشن بارڅ بكاكس برتيليق اية مېفكن
 فد كاږ مريو رننيغ تله اية ملك توکڅ ايتفون مده مېفي دڅكل
 كاږ اية ملك ايتفون دودق مېموات جمبر دكه هاري هندق فتڅ
 جمبر ايتفون مده ملك توکڅ بوڅكو^۳ ايتفون مځگنتوڅ كلمبون دان
 مېمنتڅ ټيكر فاچر دان فترائن دان فرميداني مده اية ايتفون تمښل
 مېوليه تفوڅ تاور دان دتابركن برتېه براس كوپية ملك دفاصله دين
 ايت ملك دودقله اي برتودوڅكن كاږ فوته ايت لالوتېدر سوڅ
 ديري هېغ مېفي بېسوق فاگېن اية ايتفون فرگي ملك دښدڅن
 مريو ايت ټيڅگل ترامن اداله مېسر لڅن مېب مده تباد برهنتو
 شيطان ايت ملك فيكرپ افله چاډين راج هندق مېموات بتارا
 ملاوڅ مايڅ مېسر اين تنافي مېب مده دتېته راج ملك دكرچاكن
 جوگ ايتفون مځمېل كمپان باروس دان دباكرپ متله ايت ملك
 داومڅكرې بليوڅ دان رېمباس دان فاتيل دان فاهه دان فرنچوڅ دان
 كنتم گرمية متله مده تراومف مكلين ايت ملك دتابوركن فول
 برتېه دان براس كوپية مړه دفرچيڅكن ايرتفوڅ تارو اية فد فلباڅي
 فكاكس اية ملك توکڅ ايتفون فرگيله كڅكل مريو اية مځناكن مگل
 فتوا دان شرطن ملك دباكركن فوننتوڅ چندانا گهرو دان كمپان
 باروس دفرچيڅكن تفوڅ تاور دتابور برتېه براس كوپية ملك ايتفون

ای برتمفیک ایه مک ایفون برجالن مشرت کیلت یغامه تفکس
 فرکین دهولو متافق درفد اشین یغدس مک مکتیک ایه جوا
 ایفون سمثی کنگری تنجوخ بیما لالو فرگی دبالی راج امبوخ سلطان
 مکتی ادفون راج امبوخ سلطان مکتی فد ماس ایه حضیر دبالی
 فغادافن فنه مسق دهذاف اوله سگل اورغیسر هلبالغ لشکر
 رحیه بالتنراپ مک توکخ بوغکو بوغسو بغساوان فون نایک لالو
 مغاداف سرت برداغ سمبد امشون توانکو بریبوم امشون هارفکن
 دامفونی کیراپ سمبه فاتیك افله کیراپ توانکو ممگیل همب
 یغسده توا مات فون سده بوت تلیغا سده تولی افله فکرجان
 توانکو یخ لالو فاتیك جنجوخ مک تیتنه راج امبوخ سلطان مکتی
 ادفون همب ممگیل فاء توکخ توا این کران همب فنتا فربواتکن
 سمبه فراهو بتارا سلودخ مایخ مک کایوپ مربو رتنیغ دفادغ سري
 دفادغ کوپیت دسبله دارت نگری تنجوخ بیما این جوگ مک
 سمبه توکخ ایه بایقله توانکو چکلو اد دغن تیگی دوله توانکو بولبله
 فاتیك اونتیلکن برکرا کران بادن فاتیك این سده لتهه سکتیک
 برکاته ۲ ایه بهاروله چي الخ اورغ لیغگی سمثی دلپیه توکخ بوغکو
 سده برکات ۲ دغن راج امبوخ سلطان مکتی مک ایفون ساغته
 حیران اکن توکخ ایت سرای برکات ۲ برابگیله ۲ فرکتانن موجی ۲
 توکخ ایه ایفون دودق فول مغاداف راج امبوخ

مک توکخ بوغکو بوغسو بغساوان ایفون مموهنکن چندانا
 چغگی دان کمپان باروس دان چندانا گهرودان دین سباتغ فنیغ
 ساتو هستا جاری مانیس موموب بسر ایبو تاغن تفوغ تاور دان
 برتیه براس کوپیه دان تیکر فاچر فرمیدانی دان فترانن کاین فوته

تليخاپ مک ايفون برکاليه تيدرپ مسميل برگارو ۲ مک اوله چي^۱
 الغ ايه دسوروخ بسي ايه فدميله لاگي مک توکخ بڅکو^۲ ايتشون لالو
 باشون درفد تيدرپ مناپ لاگي چريکت مولتپ سده برکات ۲
 پاموق کوتو^۳ پاموق چلاک کيه هندق مرادم فون تيدق بوله لينا
 گادوه دشن مگل پاموق دان اگس دان فيجت ۲ دان مرمفوس ۲
 لاکوپ ماره کشف بينين توا کوتو^۴ توا چلاک تيا د بوله مسمواغ مگل
 فيجت ۲ اين بايقله اکو منچهاري بيني يغ مودا يفتا ت مام فادن
 دشن اکوتله ددشر اوله انچي^۵ الغ اورخ ليغلي فون تر تاواله مک توکخ
 ايتشون مسموکانن متان مک دفتدشن اداله سئورخ مودا فدهداشن
 سراي اي برکاة ميا ف اين مک ماهوت چي^۶ الغ سهيا فا^۷ توکخ
 بهاور داغ دري نگرې ليغلي منچونچو^۸ تيته توان فشهولو کيت
 راج امبوغ سلطان مشتتي دنگرې تنچو^۹ بيما مچوره مسميل فا^{۱۰} توکخ
 دباوا کنگري تنچو^{۱۱} بيما منتا^{۱۲} بواکن سبوه فراهو کشف فا^{۱۳} توکخ
 مک ايشون مځگو^{۱۴} کتان بايقله تله سده برکات ۲ مک ايشون مسماموه
 موک لالو مسميل مشرو^{۱۵} تمفة گوبيقن ماکن سبوره مکافور تله سده
 اي ماکن سبوره ايت مک چي^{۱۶} الغ اورخ ليغلي ايتشون مغاچق
 برجالن سام ۲ مک کات توکخ ايه ميسلکن چي^{۱۷} الغ برجالن دهولو
 همب اداله مسمي دبلکخ چي^{۱۸} الغ اين مک چي^{۱۹} الغ ايتشون
 برجالنله منوجو نگرې تنچو^{۲۰} بيما تله چي^{۲۱} الغ سده برجالن ايت
 مک توکخ بوڅکو^{۲۲} بوڅسو يغساوان فون برتمشيك تلون تملون برتوره ۲
 توجه نگرې فادم فلينا توجه مسمفغ گلځځ راتق تيگ بولن اورخ
 مځندوخ هابس ترڅوگر مندشرکن بهنا سوارا توکخ بوڅکو^{۲۳} هندق
 ملځکه کنگري تنچو^{۲۴} بيما مغادف راج امبوغ سلطان مشتتي تله سده

تمڱوڱ بلڊير فراهو ايكوت جالن لاوت.

دان چي* الغ اورڱ ليڱڱي برجالن دارتن مڱناڪن فلڱاڪهن
 سدڱ بديمان وقت تڱه هاري بونتر ممبيڱ لڱ تربڱ مپوڱسوڱ اغين
 انڱ اولر برلبيت ڊكاڪي ملڱڪه كهڊاف دوا لڱڪه باليق كمالڱ
 ملڱڪه كهڊاف تندا منڱڪلڪن نڱري تنجوڱ بيما دوا لڱڪه كمالڱ
 اڙ تندا برباليق كنڱري تنجوڱ بيما تله اڙ ملڪ ايشون برجالنله
 منوجو جالن كسبله مبرڱ لاوت تاور

انتارا براف لام چي* الغ اورڱ ليڱڱي اڙ برجالن ملڪ ايشون
 مسڱي كهلامن رومه توڪڱ بوڱكو* بوڱسو بڱساوان فندق كاڪي دري
 تاڱن ملڪ دمنڱڱن فرمڱوان توڪڱ ايت تڱه مڱيندڱ برام ملڪ
 چي* الغ فون برتان كڏ فرمڱوان توا ايت مڪارڱ دمان فرڱين
 توڪڱ بوڱكو* اڙ ملڪ جابوب فرمڱوان اي تڱه تيدر ادفون كنان
 كڏ اڪو اي هندق تيدر مسڱي توجه هاري توجه مالم بهارو اي
 هندق بڱڪي ملڪ يڱسده اي تيدر بهارو تيڱ هاري تيڱ مالم
 جيڪ اورڱ مودا هندق برجمڱا دڱن اي فرڱيله امبل داور توڪڱ
 چينا منمڱا بسي باوا كماري كمدين باكر فوئيڱ بليوڱ سده ميرده
 سفرة افي جوا بسي اڙ سورڱڪن بتول فد لوبڱ تليڱان چڪلو تيدق
 اورڱ مودا فربوات يڱدمڪين نسڱاي تباد ترباڱونڪن تله اڙ ملڪ
 ڊڪراڪن اوله چي* الغ اورڱ ليڱڱي اڙ سفرت يڱدمورهنڪن اوله
 امترين ايت تله سده ڊباڪرپ بسي سدڱ سفرت افي جوا ملڪ
 ايشون فرڱي مندافتڪن توڪڱ اڙ تيدر برمليموٽڪن كاين ڱبر ڱندان
 سراسر تمل لالو ڊبوك اوله چي* الغ ڱبرپ رميڱ كفلاپ تله
 برجمڱا تليڱان ملڪ بسي يڱ ميرده ايتفون دسورڱڪن مامق لويڱ

فراهو مياث اورغن دان دريمان دائغن دان هندق کمان فرگين
 دان اف بغسپ مامق کماري اف هاجتن مک ساهوة اورغيغ
 دفراهو اية اينله فراهو دائو^۲ تمگگوغ دائغ دري نگرې تنجوغ بيما
 ممباوا نيتته راج امبوغ سلطان مشتې دائغ کماري هندق مغمبل
 چي^۲ الغ اورغ ليغغي دکوال موغې ليمو فورس تله ددغر بودق
 کوندغ يغممکين ايت مک ايفون برلاري^۲ باليق کبالي مغادف
 چي^۲ الغ مرة فرمسيهکن حال فراهو اية دائغ دري نگرې تنجوغ
 بيما دتيتيهکن ادند ايت راج امبوغ سلطان مشتې مغمبل انچي^۲
 کماري تله ددغر اوله انچي^۲ الغ يغممکين مک ايفون مگراله
 برمسيفکن بالي ممبنتغ مگل همفر يغانده^۲ تله مده دهيامي
 مگل بالي ايت مک ايفون تورن دايريغکن اوله مگل کوندغ
 موندغن فرغي ممببوت دائو^۲ تمگگوغ ايت دفراهو تله مسقي اي
 کفراهو مک لالو دفرمسيلاکن تمگگوغ ايت نايک کرومهن سرت
 دفرجاموکن دغن مگل فلباگي نعمت برباگي^۲ روفاپ يغ لذت
 چيتا رامن تله اية مک تمگگوغ ايتفون برکات^۲ له ادفون همب
 ماري دتيتيهکن توان کيت راج امبوغ سلطان مشتې مغمبل انچي^۲
 الغ دموره باوا کنگري تنجوغ بيما دغن سگراپ برمام^۲ دغن
 همب مرة دموره امبيل توکغ بوغکو^۲ بوغسو بغساوان فندق کاکي
 دري تاغن توکغ فاچت دتانه جاوا بوکندپ فاچة مسب تا^۲ توکغ^۲
 ترلمفو درفد اورغيغ بايق مکارغ دودق تربواغ دمبرغ لاوت تاور
 تله مده برکات^۲ اية مک ماکن لالو مده مک انچي^۲ الغ اورغ
 ليغغي ايتفون برمسيفله هندق برجالن دان تمگگوغ فون برمسيفله
 چوگ هندق بلاير تله ميف کدواپ مک مام^۲ له براخکه ادفون

سمبه فاتيك افله مسق كسوكاران توانكومك مننتوڅ تابوه لاراغن
 دان گوڅ فلاوڅ چانغ فمځگيل مك تيته راج امبوڅ تباداله اف
 كسوماهن بيت هندق ممبري تاهو كشد مكليين ايسي نكري اين
 حال توڅ توجه براديق يڅ بيه سورهن فرگي برباهن ايه سدهله
 هابس ماتي ممواپ مك بولهله ماما همب اف ۲ مكليين سورهن
 سگل حاج دان لبي ايمام خطيب بيال دان شيخ فرگي مځمبل
 توڅ ايه تانمك مشرة عاده توڅ راج يځمسر ۲ تله ايه مك دكراكن
 اوله سگل اورځمسر ۲ دغن سگران منته سده سلسي درفد منانمك
 توڅ ايه مك راج امبوڅ سلطان مستي فون برتيتنه فول كشد تمځوڅ مپوره
 مځمبل چي ۰ الغ اورځ ليځگي دودق دكوال سوڅي ليمو فوره
 مك تمځوڅ ايتشون برميځله نايك كتراهو هندق برلاير تله
 مسفي ماعت دان كتيك يڅ بايق مك تمځوڅ ايتشون برلايرله
 انتارا براف لماپ برلاير ايت توجه هاري توجه مالم ماسق كشد
 هاري يڅ كدلفن مك تمځوڅ ايتشون مسفيله دنگري ليځگي لالو
 ماسق برلابوه فد جمبائن لاراغن مك چي ۰ الغ اورځ ليځگي ايت
 فون ځمفر دري دارتن ممندڅ فراهو اورځيڅ ماسق ايت سيافكه
 اورځن يڅ ماساڅه براني مك ماسق برلابوه فد جمبائن لاراغن ايه
 درفد زمان ايهكو دهولو فون بلوم فرنه سياف ۲ اورځ برلابوه دميتو
 مك ايفون سگرا مځگيل بودق كونداڅن مپوره فرگي ليهه فراهو
 يځداڅن ايه تنتوكن سياف ۲ اورځن دان دريمان داڅن دان هندق
 كمان فرگين دان اف بځساپ داڅن كماري اف مقصودپ مك
 بودق ايتشون سگرا برلاري ۲ فرگي فد جمبائن لاراغن ايه مسرت
 مسفي لالو اي برمسرو ۲ دغن پارځ سواراپ كتاپ ايوهي چي ۰ اورځ

دان لغ سوپر فون مڭيلي فلاشي فون تورن مينم ريوه گنگ بويي
 سوار هنتو شيطان ايت سكتيك مك توکخ توجه براديق ايتفون
 هابسله ماتي دماکن اوله جمبالغ فاداک هنتو ايه تيگ اورغ ماتي
 داتس فلغگرن دان امفت اورغ ماتي دباوه تله سده ماتي توکخ
 کتوجه اورغ اين ممفيله سده تيگ هاري تيگ مالم ميف سوپي
 تباد اف کدغران بويي سوار بليوڭ دان کايوتومبغ مک راج امبوڭ
 سلطان سقتي فون مپوره بودق کوندغن فرغي مليهه توکخ برکرجا
 ايت مک بودق ايتفون فرگيله دغن سگراپ کتمفت توکخ ايت
 مک دليهه درفد جاوه لاڭي سده تمفق کلاکوان علامت اورغيڭ
 سده ماتي جوا دهوروڭ اوله سگل فيکه دان لاغومک بودق اين
 فون فرغي ليهه سمفي دکه موڭکه جوا سده ماتي برسفياں ميتن
 تيگ اورغ داتس فلغگران دان امفه اورغ دباوه تله پتا دندغن
 يگدمکين ايت مک بودق کوندغن ايتفون سگراله برلاري ۲ باليق
 دغن کتاوتنن تله سمفي ددالم کوت لالو نايک مغادف راج امبوڭ
 سلطان سقتي دبالي لالو برداتڭ سمبه امفون توانکو بريپوم امفون
 اداله سمرت توکخ يگدتيهکن توانکو ايت تله هابسله سده ماتي
 کتوجهن ميتپ ايه اد تيڭگل دفغکل کايو مربو ايت تيگ اورغ
 داتس فلغگران دان امفه اورغ ماتي داتس تانه جوا تله ددغر اوله
 راج امبوڭ سلطان سقتي يگدمکين ايه مک ايفون سگراله مننتوڭ
 تابوه لاراغن گوڭ فلاوڭ چانغ فمڭگيل مک سگل اورغيسرم دان
 هلبالغ رعية لشکر فون دانغله برهمفون فنه مسق دبالي راج
 امبوڭ سلطان سقتي مک تمڭگوڭ لقسمان دان اورغ کاي بسر فون
 برداتڭ سمبه امفون توانکو بريپوم امفون هارفن دامفوني کپراپ

جاښله توان همب بوبايق ۲ چترا دان بوريتا فرگيله سگرا کرچکن
 مک توکڅ ايتفون برداتڅ سمبه فول يغدتيتهکن توانکو ايت تله
 ترچنچوڅله داتس کڅلا فاتيک يڅ کتوجه براديق اين تنافي حال
 فاتيک توجه برمودرا اين فد فرامان سکالي اينله توانکو دافت
 مپوره فاتيک لاین ۲ هاري همشيرله تيدق مک توکڅ ايتفون
 برموهن لالو تورن برجالن فرگي کدارت نگري تنچوڅ ييما فادڅ
 مري دان فادڅ کوپيت انتارا بمراف کنيک برجالن ايت مک
 مسفيله فد فغکل کايو مربو ايه مک لالو دتيس فغکلن دان دفرېواه
 مپوره رومه کچيک تمشت دودقن هندق بکرج ايه مک هاري فون
 مدهله مريميڅ فتڅ مک بوټا فون برسوار مڅاکڅ دفغکلن هوچن
 فانس فون تورن ممنچر ۲ سکتنيک ايت مک فلاڅي فون تورن
 مينم دفغکل داهن توان دان دفوچق الغ سوپر مغارق مغيلي
 مک فد مالم ايت بربايي ۲ بويين سگل هنتو شيطان فد فوهن
 کايو مربو ايت مک توکڅ يڅکتوجه براديق ايت ترلالوله دهشت
 هاتين مندڅرکن بويي شيطان ايه مک هاري فون سده جاوه مالم
 اداله سوپي مديکيت هنتو ايت مک توکڅ ايه فون تيدرله تله
 هاري ميڅ لالو باڅون مامسيڅ ۲ فون منچايت کرچاپ اد يڅ
 مېبوات فلڅکران دان اد يڅ مېبوات بغسل فرباهن دان اد يڅ
 مېبوات جنتڅ تمغه منيڅ مک تله مده ميڅ سکليڼپ مک
 تيگ اورڅ نايک داتس جنتڅ دان امشت اورڅ تغکل دباوه اکن
 مېبوت گيليرن هندق منيڅ ايت.

مک دڅن سکتنيک ايه جوگ تورن هوچن فانس

باڅي دتواڅ مک بوټا فون مڅاکڅله دفغکلن دان جين فون مېمېيڅ

سناكه يځ رونتوه اتو فاريه مان يځ توڅگل اتف مان يځ گنتيځ اتو
 لنتي مان يځ فسوق اغكاتن مان يځ تيبا موموه فرمفق لاون سترو
 يځ تيبا ددالم نگرې توانكو اين مك راج امبوڅ فون برتيتنه تباداله
 موموه اف گادوه هب تنافي اداله هب تيدر فد مالم اين مك
 هب برمښي مك لالو دچتراكن مښين ايه درفد اول هڅك
 مښي اخرون كښد مكليين اورغيسرم ايت مك مكليين ايتفون
 منندوفكن كفلا مښي رافت كننكر اوله ترلالو بسر كسوكانن فد
 هائيپ مامښخ ۲ مندركن حال مښي راج امبوڅ ايت ترلالو بسر
 بهاگينن متله ايت مك ايتفون برتيتنه كښد تمڅگوڅ فنتا فڅگيلكن
 توڅخ توجه براديق دهولو نگرې تنجوڅ بيما منتا فربوانكن مېوه
 فراهو بتارا سلودڅ مايڅ مك تمڅگوڅ ايتفون مڅگراه مېوره هلبالڅ
 فرڅي امپيل توڅخ ايت باوا برممام ۲ دانڅ كنڅرې تنجوڅ بيما ايت
 انتارا براڅ لماپ مك توڅخ توجه براديق ايتفون مښيله كنڅرې
 تنجوڅ بيما ايه لالو مامق مغادف ادفون راج امبوڅ سلطان مښتي
 فد كننك ايه سدڅ برممام دبالي حضير دهادف اوله مڅل اورڅ
 بسر ۲ دان هلبالڅ رعيه لشكر فنه مسق دبالي روڅ مري مكتيك
 لاڅي مك توڅخ توجه براديق ايتفون بردانڅ سمبه امفون توانكو
 بريمو ۲ امثون هارفكن دامفوني سمبه فاتيڪ يځ كتوجه برمودرا
 اين ادفون حال فاتيڪ يځ دانڅ توجه براديق اين تله سدي
 منچنچوڅ اف ۲ يڅدتيتهكن اوله توانكو تنافي اداله حال فلڅكاهن
 فاتيڪ درفد رومه فاتيڪ دهولو نگرې اين فد فرامان موكر چوا
 اكن برالايق فولڅ چكلواد امفون كرنيا توانكو موهندا فاتيڪ فولڅ
 دهولو مڅمبل لڅكه يځ مښر مك تيته راج امبوڅ سلطان مښتي

جواب راج امبوڠ سلطان سڀتي ماسنتله بمر فرکتان داتو اية تنافي
 افاله حال همب هندق فرگي برابهن ايت تياډ برتوگم مک کات
 اورڠ توا اية هي راج امبوڠ اشکو تيتيهکن اورڠبسرو کامو فرگي مغبل
 توگڠ توجه براديق ديمین دهولو نگري تنجوڠ بيما اين دان چيک
 تيدق ترابهن اوله توگڠ توجه براديق اية مک هندقله اشکو ميوره
 فد تمڠگوڠ دافتکن ابڠ سودرا اولهمو پي الخ اورڠ ليڠگي ديمین
 دکوال موڠي ليمو فورة ايله سودرا مشوفو کامو درفد مبله فيهق
 بند کامو ايله يڠ بوله اشکو سورهکن فرگي مغبل توگڠ بوڠکو
 بوڠسو بڠساوان هندق کاکي دريتاڠن توگڠ ترڤيت دنگري جاوا
 بوکنن فڤيت سبب تا توگڠ توگڠ ترلمشو درفد توگڠ يڠبايق ايتوله
 سبب دباوڠ راج کسبرڠ لاوت تاور ايله يڠ بوله برابهن کايو مربو
 ايت تله مده سلسي برکات۲ اية مک راج امبوڠ فون ترکچوة باڠون
 درفد فرادوان ددالم انجوڠ فيرق جملا گنتي براتڠ تياډ بردنديڠ
 کاج برکمونچق انتن تله باڠون درفد برادو اية مک ايڠون ترايڠتله
 اکن ممڤين ايت مک ايڠون مڠراله کلور کبالي بسر مننتوڠ تابوه
 لارڠن گوڠ فلاوڠ چانڠ فمڠگل مک مڠل اورڠبسرو دان هلبالڠ رعية
 بلانتنرا فون داتڠله برهمڠون درفد اوچوڠ نگري سڤي کڤڠکل
 نگري فنوه مسق دبالې بسر بالې ملنتڠ مک متله برهمڠون
 ممواپ رعية بلانتنرا ايت مک تمڠگوڠ فون برداتڠ ممبه امڠون
 توانکو بريوم۲ امڠون هارڤکن دامڠوني کيراپ ممبه فاتيک ادفون
 توانکو بيراف لام مده منچادي راج ددالم نگري تنجوڠ بيما اين
 مده توجه تاهن ممبيلن بولن تياډاله فرنه مننتوڠ تابوه لارڠن
 گوڠ فلاوڠ چانڠ فمڠگل مکارڠ افله مسق کسوکاران توانکو کروت

ملك دائس بومووت بتينا ايت اد فول مبيجي بوموۋ جنتن مك
 دائس بوموۋ جنتن اية اداله موۋرځ توا برديري تيځ توځگل مياكي
 فكاين يځ كونيځ برمرين دان جوبه كونيځ ممځ سوات توځكت
 سممو بونتيځ برتابوۋ امس دان برکمپځن انتن مك ايفون لالو
 دهمفیرپ اورځ توا ايت سرت دكت مك اورځ توا ايتفون لالو
 برکات دمکين کتاب هي راج ميوځ افاله کسوداهنن اشکو دودق
 يځدمکين ايت افاله حکم دان عادت يځ بوله اشکو فلاچرکن بسر
 دباوه مځل اورځبسر۲ دان بسر دباوه فرننه مځل اينځ فغاموه
 دان بسر دباوه نپور ليځگوۋ فينځ ليځگي دان بسر دباوه فيسځ
 گوځ دان بسر دباوه تيو برليځکر دان بسر ددالم کليځ دافور
 تيا د مليهت عادت رسم بهسا نگري اورځ دان تيا د مليهت چوفق
 گنتځ کاتي فيکل دان تيا د مليهت توکون فولو نگري اورځ افاله
 حقل يځ کامو دافت فد ماس زمان ايهو تيا داله ساچم اشکو
 اوسها اي فرځي برلاير مځنف توکون فولو نگري اورځ ميوه لنچځ
 کونيځ تيا د فرنه نايک ددارت برلاير فد مځنف نگري مليهت مځل
 مات داچيځ چوفق گنتځ نگري اورځ تله مده اورځ توا اية برکاته۲
 ملك جواب راج امبوځ افاله حقل اوفاي همب هندق برلاير کران
 تيا د مناره لنچځ دان کفل دان فراهو فيلځ دان کيچي مک کاه
 اورځ توا ايت هي راج امبوځ مغاف مک اشکو بوده فرځيله اشکو
 برباهن کداره نگري تنجوځ بيما اية اد کايو مربو رنتيځ دفاډځ مري
 دفاډځ کويۋه دائس بوموۋ جنتن اداله اصل کايو مربو اية ميمشق
 باهن توۋ مځ کيچځ دفوسه تاميک دفاوه جځگي ترفلنتيځ ساتو
 دفاډځ ايت مک اشکو باهن جاديکن فراهو بتارا ملودځ مايځ مک

RAJA AMBONG.
A MALAY FAIRY TALE.

حكايت راج امبونغ

وبه نستعين بالله سلمي اينده فري فد ميتاكن حكايت
راج امبونغ دان توان فترې بوغسوجندرا روف ددالم نگرې تنجوغ
بيما ادفون بگند اية ترلالو بسر تعة كراچائن چوكف لكف دشن
سگل اورغيسرم هلبالغ لشكر رحيت بلاتنتران ادفون اصلپ
راج امبونغ دان توان فترې چندرا روف اين درفدكچيك لاغي ايهند
بنداپ سدهله مائي مك تغگله اي دوا براديق دفليهاكن اوله
سگل تمغكوغ دان لقسمان دان اورغكاي بسردجاديك راج جواددالم
نگرې تنجوغ بيما ايت كران تيا لالين راج ۲ يغبراصل مك ببراف
لماپ دفليهاكن اوله سگل اورغيسرم ايت هغك ممفي توجه
تاهن ممبيلن بولن عمرن مك اداله فد سوات مالم اي برادو
ددالم بيلق تمفت فرادوانن مك لالو اي برممشي فرگي برجالن
دسبله دارتن نگرې بيما اية مك ددالم ممفي ايت اي برجمشا
سوات فادغ ترلالو لوامن فادغن ببراف ايوجان دفندغن ددالم
ممشي ايت مك ايفون لالو برجالن كتغه فادغ اية مك دليهرتپ
فد مام ۲ تغه فادغ ايت اداله سوات بوسوت بتينا ترلالو بسرب

RAJA AMBONG.

A MALAY FAIRY TALE.

[This is the third of MIR HASSAN'S *Cheritras*. The other two—"SRI RAMA" and "RAJA DONAN"—have been printed in the two preceding numbers of this Journal.]



RAJA AMBONG and Princess BONGSU CHANDRA RUPA were brother and sister and lived together at Tanjong Bima, over which country the former reigned. They had been left orphans at an early age, and had been brought up by the Chiefs of the State, who had put Raja AMBONG on the throne, there being no other heir of the royal stock. When Raja AMBONG had reigned for seven years and nine months, he had a dream one night, and in his dream he travelled into the interior of the country of Bima until he arrived at a plain ever so many *yojanas* in extent. Advancing to the centre of it, he saw there a large ant-hill (*busut betina*) and on it another ant-hill (*busut jantan*) on which stood on one leg (*tiang tunggal*) an old man dressed in yellow, who held in his hand a Malacca cane (*samambu bunting*) ornamented with gold and having a diamond on the top of it. As he drew near to the old man, the latter addressed him saying:—"Raja AMBONG, what is the good of going on like this? What are you learning here under the Chiefs and under the care of the women of the palace?" and a great deal more to the same effect. Raja AMBONG said in reply that he had no means of travelling about the world to gather experience, for he had no ship. The old man then told him to go to a certain place where a magic *merbau* tree was growing, and instructed him to cut it down and make of it a ship, which he was to call "Batara Saludang Mayang." Raja AMBONG mentioned the want of workmen, when the old man at once told him to give

directions to the Chiefs to fetch down seven ship-builders, all brothers, who lived up the country. "If," added the old man, "the seven ship-builders cannot do the work, you must direct the Tumonggong to fetch your Cousin CHE ALANG, a native of Linggi, who lives at the mouth of the River Limau Purut. He is your cousin on your mother's side, and you can require him to fetch the workman called *Tukang BONGKOK BONGSU BANGSAWAN*

Pandak kaki deri tangan

Tukang ter-pechat di negri Jawa

Bukan pechat sebab ta'tukang,

Tukang terlampau deripada tukang yang baniaak,

Itu-lah sebab di-buang Raja ka-sabèrang laut tawar,

Iya-lah yang bulik ber-bahan kayu merbau itu.

("whose legs are shorter than his arms; banished formerly from the kingdom of Java, not because he was wanting in skill, but because he exceeded all other craftsmen in his handiwork. This was why the Raja banished him to the other side of the lake. He it is who can fell the *merbau* tree.")

At the end of this speech, Raja AMBONG awoke with a start, and, remembering distinctly all that had passed in his dream, went out into the *balei* and sounded the alarm gong, which soon brought the Chiefs and people to him. He then related his dream, and his audience bowed their heads till they touched the floor, so great was their satisfaction at the recital. The Tumonggong was then directed to summon the seven brother shipbuilders, and to direct them to build a *prahu* to be called *Batara Saludang Mayang*, and in course of time they duly arrived. On being brought before the Raja, they said that the omens which they had consulted before leaving home were unpropitious, and they asked for leave to return once more and make a fresh start. This the Raja would not hear of, and the seven brothers set out, prophesying that harm would happen to them; they travelled inland till they found the *merbau* tree, and they built themselves a little hut near it. Evening closed in:—

Maka hari-pun sudah-lah merimbang petang,

Bota pun ber-suara mengakak di-panggil-nia.

*Hujan panas pun turun memenchar-menchar
 Palangi pun turun minum di pangkal dahan tua-nia,
 Dan di puchuk-nia langsuyar mengarah mengilai.*

all kinds of evil beings sat in the branches of the *merbau* tree, and made unearthly noises, but as night advanced they grew quieter, and in the morning the seven carpenters got up and proceeded to work. A stage was soon erected round the tree, and three men mounted on it to commence chopping, while four remained below to take their places in turn. Then all at once the howling of the evil spirits recommenced, *hujan panas* descended like water poured out from a bucket, the *bota* chattered, the *jin* prayed, the *langsuyar* shrieked, the *palangi* came down to drink, and amid a chorus of unearthly noises, the unfortunate carpenters fell dead at their work, three on the staging and four below.

When three days and nights had passed, and no sound of axes chopping or tree falling had been heard, the Raja despatched an attendant to see how the work was getting on. The latter discovered the seven corpses covered with flies, and ran back to the palace in alarm. Then the Raja, having given orders for the proper burial of the dead men, ordered the Tumunggong to fetch CHE ALANG of Linggi, who lived at Kuala Sungei Limau Purut. For seven days did the Tumunggong journey before he reached his destination and delivered his message. CHE ALANG received him politely and prepared at once to obey the Raja's commands and to procure the services of the famous Tukang BONGKOK BONGSU BANGSAWAN. Leaving the Tumunggong to return alone by sea, CHE ALANG of Linggi set out for Raja AMBONG'S capital overland, after having been careful to observe the proper omens (*langkah*) to secure a fortunate journey, he crossed the great lake (*laut tawar*) after quitting Tanjong Bima, and in due time arrived at the house of the crooked carpenter BONGSU BANGSAWAN, whose legs were shorter than his arms. In front of the house was the carpenter's wife, busy winnowing rice. "Where is Tukang BONGKOK (the "crooked carpenter")?" said CHE ALONG. "He is asleep in bed," said the woman, "and he left word that he intended to sleep for seven days and nights, and so far he has

only slept for three days and three nights. If you really must speak to him you must get a furnace and heat a bar of iron red-hot and insert it in his ear as he lies asleep. This is the only way to wake him." CHE ALANG did as he was told, and uncovering the sleeper's head (he was enveloped in a thick patched quilt, *gebar gandan saratus tampal*) poked the red-hot iron into his ear. The sleeping man rolled over rubbing the place a little, and CHE ALANG thrust the iron into the other ear. Then the crooked carpenter sat up, without opening his eyes (*mata lagi jerikat*) and said "curse those "mosquitoes! A man can't get a quiet sleep (*me-radam*) "without being bothered by all kinds of insects." Then he went on to storm against his wife for not keeping the insects off while he slept, declaring that he would take a younger wife, and so on. This was too much for CHE ALANG, who burst out laughing, on which the crooked carpenter opened his eyes, and saw a young man, a stranger, before him. CHE ALANG quickly explained the object of his visit, and proposed that they should start together at once for Tanjong Bima. To this, however, the hunchback would not agree, and he sent CHE ALANG on ahead, promising to follow. Then with three terrific yells (*ber-tampik telun temelun ber-turut-turut*) he set out with the speed of the swiftest lightning, a stage at least ahead of the fastest breeze! In an incredibly short space of time he was at Tanjong Bima, and presented himself at the Raja's *balei*, asking what he was wanted for. Raja AMBONG explained that his duty would be to build a boat, to be called *Batara Saludang Mayang*, out of the wood of the *merbau* tree, and was still conversing with the old man when CHE ALANG arrived and was not a little astonished to find the hunchback at the Court before him. Then the crooked carpenter demanded all the instruments of magic—sandal-wood, eagle-wood, and incense, a candle of a cubit's length with a wick of the thickness of a man's thumb, *tepong tawar* (holy water), parched rice, yellow rice, a mat and a carpet, an altar, and eight cubits of white cloth. All these things were provided by the female attendants in the palace by the Raja's orders, and taken out to the *merbau* tree on the enchanted plain, to which place the old man was duly

escorted. By the evening, he had built himself a little hut, and there he spread his mat and hung up his mosquito-curtain, prepared his holy water, set up his altar, lit his candle, and scattered his rice-grains, and then covering himself up with his white cloth went to sleep. So effectually did these ceremonies scare the evil spirits, that in the morning, when he went out, he saw that of the *merbau* tree only the heart was left, a straight stem of hard wood not thicker than a man's forearm, all the evil spirits having fled. What on earth the Raja could do with a boat made out of such a log as this he could not make out, but he sat to work to carry out his orders. He fumigated with incense all his tools, and then went to the foot of the tree, using certain charms and ceremonies which were known to him. Then he delivered three strokes—two on one side and one on the other (*mendadā sa-chatuk, menengku' dua chatuk*). At the third the *merbau* tree creaked (*měrengkoh*), and for a day and a night it fell before its branches reached the ground. *Laksana bumi gěrak gěmpa dan meranchang kayu di rimba dan ber-gěgaran pinggan mangkuk didalam negri Tanjong Bima terkena bahana kayu ranting handak tumbang.* (The noise it made was like that of an earthquake, and the trees in the forest shook, and all the plates and dishes in the country clattered with the rush of air caused by the falling mass of branches.) The hunchback cut the stem in two just below the branches (*kabong*) and then split it open (*chúh belah bujang*), and hollowed out one of the halves. It measured twenty-five fathoms in length when on the ground. In seven days the hunchback had made a ship of it, and had equipped her with masts, stays, sails, rigging and anchor; he then went to the town and informed the Raja that the vessel was lying on the stocks (*ampayan*) ready for sea, but that before she could be moved, seven, or five, or three (an uneven number) of young married women, pregnant for the first time, must be procured to be used as rollers. The Tumonggong, Laksamana and other Chiefs sought far and wide for young women answering the required conditions, but failed to find any except their own daughters. Each of the three principal Chiefs—the Laksamana, Tumonggong, and Orang Kaya Besar—had a recently married daughter, each of them with

child for the first time, so the husbands having been seized and bound to prevent disturbance, the unfortunate ladies were taken to the scene of the launch and made to lie down in front of the vessel. Then amid the incantations of the hunchback and the shouts of the populace, the *Batara Saludang Mayang* glided swiftly down to the sea and shot out into mid-ocean (*laut yang lepas ombak yang gahari*), where it was lost to view. The ladies got up none the worse for their adventure, and returned home.*

Seven days and seven nights passed without the reappearance of the boat, and then the hunchback, with the permission of the Raja, performed some incantations at the landing-place, at the end of which he waved and beckoned with a yellow cloth, and presently the surface of the sea was disturbed and then the *Batara Saludang Mayang* came in sight gliding swiftly towards the land like a bird on the wing. When she arrived, the hunchback went on board and performed various precautionary ceremonies, and then the Raja and CHE ALANG and all the Chiefs went on board and examined her. They found her fully armed and equipped—*mariam dua sa-haluan di timba ruang dua sa-sunting pada ekor tahan turut dan rantaka sambilang tujuh snapang pemuras sa-bilang lantei dan bota ber-kubang di haluan, pelangi minum di timba ruang, jin sambahyang diatas kurong, dan langsuyar arak mengilai di puchuk tiang.*

Ordering CHE ALANG to have everything ready for a start on the following day, Raja AMBONG went home, but though everything was ready next day, he did not leave, for his sister, Princess BONGSU CHANDRA RUPA, whom he proposed to leave in charge of the country in his absence, loudly objected to being left behind, and cried and sobbed and demanded to be taken with her brother. Night came and when the Princess had gone to bed and the household was fast asleep (*kērēlap tidor*), Raja AMBONG unlocked a box in which he kept certain garments possessing magic properties and arms of supernatural origin. These he put on, and then, after due observ-

* Compare the Menangkabau legend told by NEWBOLD, II, 221.

ance of the omens (*langkah*) he quitted the palace and went down to the vessel with CHE ALANG of Linggi and Tukang BONGKOK BONGSU BANGSAWAN. Going on board he clapped his hands and sat down (*ber-tenggong*); he then caused water to be poured over the bows, and cut the rope which made fast to the shore. The *Batara Saludang Mayang* then glided down into the water, looking like a peacock just spreading its wings for a flight. Raja AMBONG addressed his boat in verse and in prose and prayed to the Dewatas demanding a fair wind. Thereupon a breeze sprang up which carried along the *prahu* with astonishing swiftness. She fled past islands in less time than it takes to draw a breath, the bird on the wing was overtaken and passed, and the fly which attempted to settle on the boat found it slip from under him! The spirits which had haunted the *merbau* tree still kept their places on board, and the vessel sped on away, never stopping day or night.

The Princess CHANDRA RUPA, on the morning after the Raja's flight, was terribly upset at finding that her brother and the *Batara Saludang Mayang* had disappeared. But she was not to be outdone, and taking a couple of mirrors, her betel-box and her work she got on board an old boat called the *Lanchang Kuning*, which had formerly belonged to her father. She prayed to the Dewatas and invoked the aid of the boat itself in such moving terms that it started off at once with the speed of a flash of lightning (*saperti kilat yang amat tangkis*), a good length in front of the fastest breeze (*dahulu sa'tapak deripada angin yang dëras*). For two days and nights the Princess sailed by herself, chasing her brother's vessel, and on the morning of the third day, she came in sight of it. CHE ALANG was steering when he became aware of a craft astern of him, which was advancing at a tremendous pace, and he at once awakened the Raja, who dressed himself carefully and examined the stranger through a telescope. When he recognised the *Lanchang Kuning* and its occupant, he went back to bed again with fraternal indifference, and left CHE ALANG to receive the Princess, who soon ran alongside and came on board full of reproaches at having been deserted. She dismissed her boat, which turned round and sped away in the direction of Tanjong Bima. Raja AMBONG then came on

deck very angry. "Who summoned you hither?" said he to the Princess, "Begone at once, for I have no wish to see your face. Your presence brings shame and disgrace on me in the eyes of respectable people." The Princess burst into tears, and devoting herself, in her anger, as a prey to all the sharks of the sea she jumped overboard and disappeared. CHE ALANG dashed in after her, but his search was ineffectual and after a day and a night he returned to Raja AMBONG. Then both of them started together on a fresh search of the unfortunate Princess, the vessel following them as they went from bay to islet and from islet to reef. At last, after a week, they found the body of the unfortunate Princess, quite dead, caught in a cleft between two rocks. CHE ALANG bore it tenderly to the vessel, where her brother spread mats and carpets and laid it out. Then Raja AMBONG burned incense and sandalwood, and taking a metal tray which had been made at the time of the Princess' birth, he passed it through the smoke. Then placing on it a letter and his own turban, he directed the tray to fly through the air to the Princess CHAHYA INTAN, a great friend of the dead Princess, and to ask her to send down from her residence in the skies, one bottle of rose-water.

The Princess CHAHYA INTAN was sitting at her window, when she saw a tray flying towards her. She at once beckoned it in and found on it a handkerchief, an empty flask and a letter. She quickly read the letter, filled the flask with rose-water and despatched the tray on its return errand. As soon as the first drops fell on the dead Princess, she gave signs of life by the twitching of the great toe, at the second sprinkle she moved her hands, and on being sprinkled the third time, she sat up and sneezed and looked round her.

The men of the party were quite exhausted by this time, and took some rest, leaving the navigation of the boat to the Princess, who put on male attire and took charge for the next seven days and nights. On the eighth day, she sighted a fleet of a hundred sail, of which one was a very large vessel. She immediately awakened the Raja and CHE ALANG, and the latter, not being satisfied with the aspect of things, went to call the crooked carpenter, who was asleep in the fore-castle. He

pulled the big toe of each foot in turn, and the old man got up muttering. After a good look at the fleet, he announced that the large vessel was owned by the son of a King of the Jins—"Payar di laut"—that her anchor was caught in the roof of the palace of the Raja NAGA (King of the Dragons) at the bottom of the sea, and that the Prince and his sister, the Princess RENEK JINTAN, had already been detained there by this accident for twelve years. "In the days of your Highness' father," added the old man, "when I was still young, if we came across anything of this sort, blood was sure to be spilt."* Then he wrapped himself upon his patched quilt and went to sleep again. The Raja and CHE ALANG, too, lay down, and the Princess, who had heard the carpenter's story, felt her courage rise with excitement, and she ground her teeth (*mengertip-ngertip gigi-nia*) while the blood rose to her cheeks.

The son of the King of the Jins was called SI DEWA MAMBANG. He was sitting on the deck of his vessel when he caught sight of the *Batara Saludang Mayang*, and presently, through his telescope, made out that the occupants were three men lying asleep and a Princess of surpassing loveliness. He at once despatched his Tumonggong with presents to demand the lady in marriage, and the Princess received him politely and entertained him with betel-nut. But in reply to his proposals, she declared that on board the *Batara Saludang Mayang* they were all men and that they had no woman among them. The Tumonggong went away in some confusion and carried this answer to his Lord. The latter again made a searching inspection through his glass and vowed that the fourth person on board the *Batara Saludang Mayang* could be no other than a Princess, and again he deputed the Tumonggong with his message. This time the Princess admitted her sex, but she vowed that she was already betrothed (*sudah menjadi tunang lanang orang*), and that her promised husband was even then on board the vessel with her

* Lit. *tuntu di-dalam ayer sirih patek apa*, "we should certainly all be in betel juice."

This message, carried back to SI DEWA MAMBANG by the Tumonggong, put the former in a furious rage, and he ordered his men to be assembled, guns to be run out, and an attack to be made on the *Batara Saludang Mayang*.

The usual sea-fight followed when, of course, the whole fleet of SI DEWA MAMBANG was sunk. Then came a single combat on board the vessel of the Demon Chief in which, equally of course, Raja AMBONG was triumphant and cut off the head of his adversary. The Princess RENEK JINTAN, daughter of the slain Chief, was on board, and Raja AMBONG demanded her in marriage. But she dutifully insisted on having her father restored to life before she would accept the hand of the victor, and this was accordingly done. Then the marriage duly took place.

It has been related how SI DEWA MAMBANG'S vessel had been in the same spot for twelve years, her anchor having caught in the roof of the house of the King of the Dragons. Raja AMBONG now undertook to settle this difficulty, and fastening an iron chain round his waist he proceeded to climb down the cable under water until he reached the bottom of the sea. Reaching the palace of the King of the Dragons, he speedily made himself so much at home that he forgot about all those on the surface of the ocean above, and took as his wife the Princess CHAHYA INTAN, the daughter of the Dragon King. After he had been married for three months his thoughts turned one day on his ship the *Batara Saludang Mayang* and his wife, Princess RENEK JINTAN, whom he had left in the other vessel up above. So he presented himself before his father-in-law the King of the Dragons, and asked for permission to revisit the earth and also to release the anchor which had got hooked in the palace roof. No sooner was his wish expressed than the order was given, and after taking leave of his second wife he climbed up the cable and rejoined his companions on board SI DEWA MAMBANG'S ship. The anchor was now hove up, but Raja AMBONG preferred his own vessel, and with the permission of his father-in-law removed, with his wife, Princess RENEK JINTAN, and his companions, on board the *Batara Saludang Mayang*. Then they sailed away, visiting all sorts of strange countries,

among which were the seven following, :—Champa,⁽¹⁾ Chala,⁽²⁾ Tanjong Jambu Lipa,⁽³⁾ Teluk Jambu Ayer, Dong Sip, Tanjong Chamara Bunga, and Pulau Mayang Manggi. It was not until he reached the last named place that Raja AMBONG saw a kingdom which really attracted him. Pulau Mayang Manggi was a great country, ruled by one Raja AMBONG AWAN UNGU, to whom news was quickly brought of the arrival of the strangers. He despatched the Laksamana to obtain particulars, and, on the return of the latter with a description of the newly arrived vessel and her freight, Raja AMBONG was invited on shore and was received on landing with great state and honour. His love adventures had not come to an end, though he had already two wives, for as he was on his way up to the palace the Princess MAYANG MANGGI, sister of Raja AMBONG AWAN UNGU, saw him and straightway fell in love with him. To drop into his hands as he passed beneath her lattice a little ivory casket containing three pastilles of betel-nut was the affair of a moment. Raja AMBONG opened the packet, and improvised the following stanza :—

Masok geronggong ber-palita
Anak tekukur di tēbing tinggi
Besar-nia untong kapada kita
*Sirih ber-kapur datang sendiri.**

To which the Princess over-head replied :—

Beringin tumbok di sekam
Kaparat lalu ka ma'arifat-nia
ʔikalau ingin sirih di-genggam
Choba-lah turut pada tempat-nia.†

(1) Champa. A Malay Kingdom in the south west corner of Cochinchina. See YULE's Glossary, *tit.* Champa; CRAWFURD's Malay Grammar, Dissertation, CXXIX.

(2) Chala=Chola?

(3) Jambu Dwipa, one of the seven divisions of the earth in Hindu Mythology.

* One enters a cave with the aid of a lamp: a young pigeon on a high bank: great indeed is my good fortune: betelnut comes of its own accord.

† The *beringin* tree springs from a heap of chaff: from infidelity one passes to perfect knowledge: if you have a desire to possess this *sirih*, try and reach the place whence it came.

Raja AMBONG responded with another verse:—

Kaparat lalu ka ma'arifat-nia
Patah tunjang si-mali-mali
Ku-turut lalu pada tampat-nia
*Antah-kan apa hali dan bali.**

Then he strode on to the Raja's audience hall, where Raja AMBONG AWAN UNGU received him with the greatest cordiality, stepping down to meet him and seating him on the right hand of the throne. Then a feast of the most delicious dishes was served, and the two Rajas dined together, beguiling the repast with all sorts of pleasant histories. As evening closed in, Raja AMBONG took his leave, but on his way back to his ship he halted under a *bëringin* tree and sat on a swing, chatting with his companions (*ber-buei-buei di-atas papan dundang tuan pūtri*) within view of the window of the Princess. Presently she looked out and saw him and smiled and repeated this verse:—

Anak sawa sa-besar lengan
Handak meniti batang padi
Handak ter-tawa tidak ber-tëman
Sinnyum sadikit di-dalam hati.†

She had hardly finished when Raja AMBONG replied with the following:—

Sëlasih dulang bulih di-rapat
Pandak ruas kaki babi
Kakasih orang bulih ku-rëbut
Baharu-lah puas di hati kami.‡

* From infidelity one passes to perfect knowledge: broken are the stumps of the plant *si-mali-mali*: assuredly will I reach the place whence it came, caring not what tumult may follow.

† A young python as thick as one's forearm would cross a stream with a rice straw for a bridge; I cannot laugh aloud for I have no companion, but I smile to myself as thoughts cross my mind.

‡ The wood of the *sëlasih dulang* may be fashioned with the adze: short in the joint is the wild-boar's leg: let me carry off the beloved of another, for not till then will my heart know contentment.

Then the Princess resumed again :—

Apa guna kain di-běntang

Kalau tidak guntin-kan baju

Apa guna sarong handak di-sandang

*Kalau tidak di-bunoh-kan madu.**

It was now night, and Raja AMBONG, with the faithful CHE ALANG of Linggi, went on board his vessel. Not to remain there however. He only exchanged his rich garments for those of an ordinary bachelor (*orang per-bujang-an*) and landing again made his way to the palace of the Princess. All the doors were locked with twelve padlocks, but a wave of his magic turban caused them to drop off, and the Princess found herself confronted on the threshold of her own chamber by the Prince, with whom she had been exchanging verses in the afternoon. She retired abashed, but the enterprising Prince followed her into her apartment, and attempted with winning and persuasive words to gain a place in her affection (*ber-apa pujuk gěrindam dengan per-kata-an yang manis-manis akan mem-běri bėlas dan sayu di hati tuan pũtri*). Presently, she invited him to take refreshments, and after these had been served she enquired plainly what his business was. Raja AMBONG replied with a declaration of love, upon which the Princess, who was a magician of no mean order, disappeared from his sight. She had become a grain of sand upon the cushion upon which she had just been sitting. Raja AMBONG, finding himself alone, made a fruitless search for a while, and then returned to his ship in despair and covered with shame and confusion. Arrived in his cabin, he threw himself down on his couch and slept for seven days and nights. On the seventh night he was visited in a dream by an old man dressed in yellow robe and carrying a Malacca cane (*samambu bunting*) in his hands, who stood by the head of his bed, and told him all the particulars of Princess MAYANG MANGGI'S enchantments and the way to meet them. When he woke, Raja

* What is the good of spreading out your cloth if you are not going to cut out a jacket? What is the use of girding on a sword-sheath unless you first put away your present wife?

AMBONG bathed and dressed and spent the day cheerfully, waiting for nightfall to make a fresh attempt at the palace.

That night he gained access to the apartments of the Princess as before, and she received him graciously, seating him on a mat embroidered with gold (*angkat yang ka-amasan*) and entertaining him at a feast where dishes succeeded dishes (*angkat hidang sorong hidang*) with great profusion. Supper over, the Princess vanished as before. But this time Raja AMBONG profited by the information imparted to him in his dream. Blowing away the dust in the centre of the apartment, he found a speck of white sand, and seized it, upon which the Princess resumed her own form, saying "In truth thy love is not all counterfeit." In another moment she had again disappeared and Raja DONAN took the form of a jungle-cock, and searched in the neighbouring wood, where he found her in the form of a hen and brought her back to the palace, where they took their own shapes again. Seven times altogether did the Princess undergo metamorphosis, taking successively, after this, the shapes of a quail, a wood-pigeon, an elephant, a dragon and a pea-fowl. Each time Raja DONAN similarly transformed himself, found her and brought her back. Then she gave up further attempts to escape and for the next three days and nights Raja AMBONG abode in her palace and a short time afterwards their marriage took place with the consent of Raja AMBONG AWAN UNGU and his chiefs.

But all this time the Princess MAYANG MANGGI was already betrothed to MAMBAUNG BONGSU, the son of Raja PINANG LUMUT, who dwelt up in the sky. One night this youthful Prince had a dream which disturbed him not a little. He dreamt that he was walking along in a spacious plain, when a kite swooped down and carried off his turban, and while he was chasing the bird to recover it, he himself fell headlong into a lake. Forthwith he presented himself before his parents and begged his father to interpret (*ta'abir-kan*) the dream for him. "My son," said the old man, "I remember an old warning, handed down to me by my ancestors, that no one should fix his affections or contract an engagement in a foreign country. If you should have done this, this dream of

your's no doubt betokens that some one else has taken your betrothed wife, and that your strength will not avail against his in any struggle to regain her". MAMBANG BONGSU left his father's presence feeling as if sentence of death had been pronounced on him, but he started at once alone for the kingdom of MAYANG MANGGI, which he reached on the eighth day after setting out. Then the first thing that he saw was the *Batara Saludang Mayang* lying moored at the Raja's private landing-place, with her anchor cable secured to one of the posts of the palace of the Princess. Feeling sure that this was the vessel of his rival, he went on board, and walked to the bow, so alarmingly huge in bulk that CHE ALANG ran hastily to the stern to balance him. In a few words CHE ALANG scornfully referred him to Raja AMBONG, who, he said, was even then waiting for him in the Princess' palace, and quite ready to try conclusions with him. The enraged giant jumped on shore, and it seemed as if the whole country was tipped upon one side as he alighted (*seper-ti-kan ter-singit negri itu*). Making his way to the Raja's palace, he remained on the plain outside, while he sent a message to Raja AMBONG to say that he awaited him there. The Princess and her maidens went out to him, carrying refreshments of all kinds, but he haughtily declined everything in the following characteristic speech:—

"Hei, tuan putri MAYANG MANGGI, ada-pun aku kamari ini bukan-nia karena rindu dan dendam akan rupa paras angkau dan bukan-nia karena ka-lapar-an nasi dan bukan-nia karena lapar penganan dan bukan-nia karena dahaga ayer, aku kamari ini handak menudong ka-malu-an dan menyapu arang di muka aku dan serta handak mengadu ka-sakti-an aku dengan laki-laki yang ada di-dalam mahligei angkau itu, jikalau sungguh iya anak laki-laki yang lebih ka-sakti-an angkau suroh-kan turun deri-pada mahligei itu kamari di-tengah padang ini me-makan jamu-an yang telah aku sedia-kan ini dan aku pun sedia menanti handak mēnērima jamu-an laki-laki yang tiada ber-budi itu."

So the Princess returned to the palace and wakened Raja AMBONG, who was asleep. He immediately got ready and went out to the plain where his adversary was awaiting him.

A tremendous fight now took place. At first Raja AMBONG stood on the defensive only, and hours passed before either of the combatants was touched. They stopped for a time, ate betel-nut together and shook hands. Then the fight commenced. This time Raja AMBONG took the offensive. So fierce was the combat, and so tremendous the leaps of the combatant that a dust arose from the plain which obscured the face of the sun. Still for a long time no one was injured. At last MAMBANG BONGSU failed to parry a blow and received a wound in the forehead. "Stop now, MAMBANG BONGSU," said Raja AMBONG, "for you have got a keepsake from me in the shape of an ornament* for your forehead!" (*karana angkau sudah dapat satu amanat daripada kami memakei kilat dahi*) "Nay," said MAMBANG BONGSU bravely, "no one who calls himself a man can yield on the field of battle. It were better to die where I stand"—*pantang anak laki-laki undur di médan biar-lah ber-ubah nama di padang ini juga*). Then the fight continued. Raja AMBONG's skill with the sword was truly marvellous. Each cut carried three minor cuts with it, and with every downward blow the sword fell seven times without being raised again! He had acquired the art from Si Raja NANDONG, who inherited it from SANG BARMA DEWA in the land of Menangkabau.† Again MAMBANG BONGSU was wounded, this time in the ear, and again Raja AMBONG jeered at him asking him why he wore a blossom of the red *hibiscus* in his ear. MAMBANG BONGSU replied in the same tone, and Raja AMBONG, furious, delivered a blow with his sword with such lightning velocity that it went clean through the neck of his rival without the latter knowing it. "Try and look at the sun and moon," said the victor. MAMBANG BONGSU did so and at once his head fell off and rolled on the ground.

The fight being over, Raja AMBONG returned to the palace, and the giant was buried by the people. Soon after this

* *Kilat dahi*, an ornament cut out of tinsel gummed on the forehead of a bride.

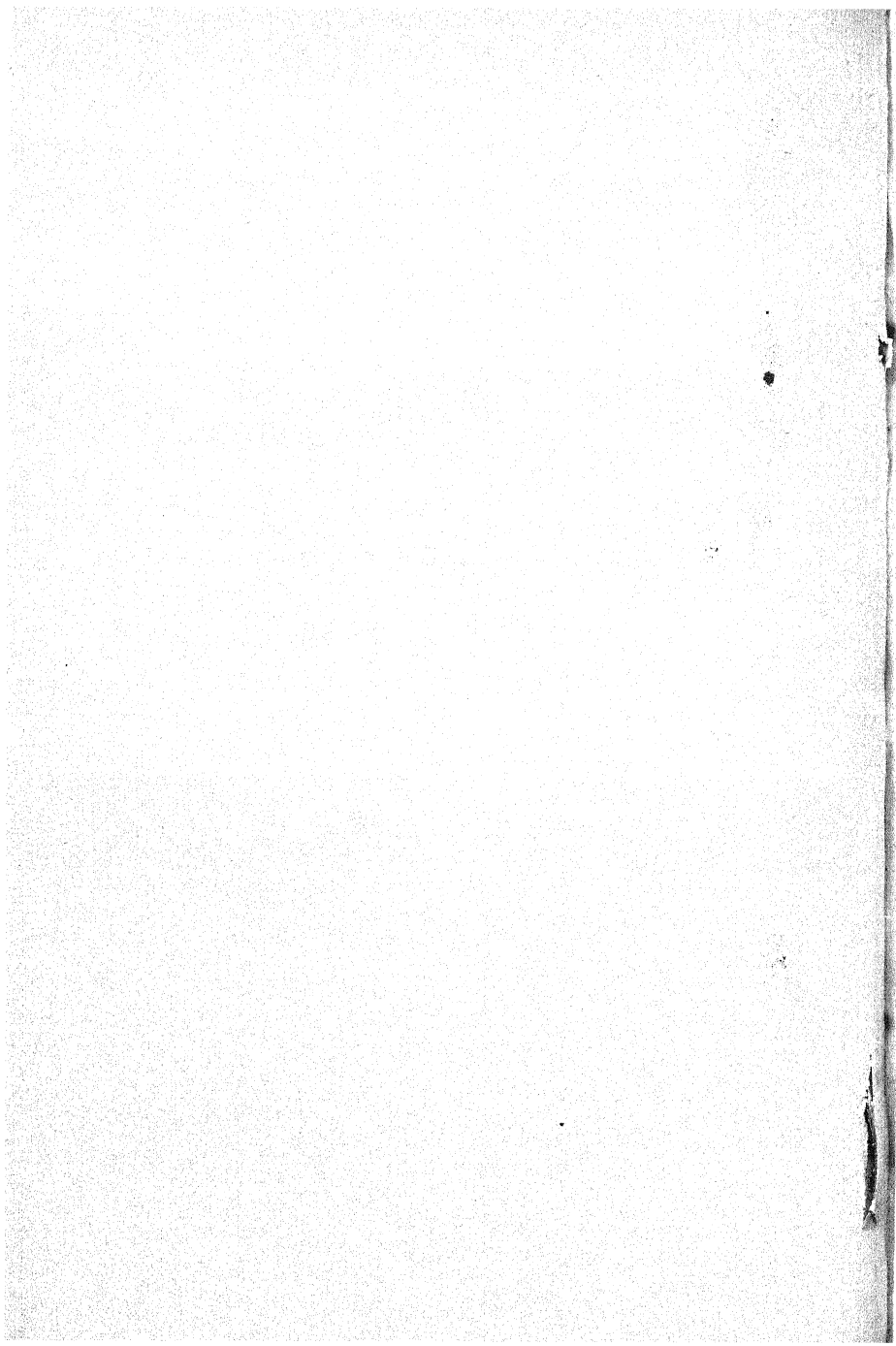
† *Sakali chinchang tiga anak-nia ber-turut, sakali kërát tujuh anak ber-landong di-dalam-nia, ber-kena per-main-an kipas Si Raja Nandang ka-turun-an deri Sang Barma Dewa di negri Menangkabau.*

Raja AMBONG thought that it was time to return to Tanjong Bima, from which he had now been absent for three years three months and ten days. He obtained the permission of his father-in-law to go, and again embarked in the *Batara Suludang Mayang* with his wives, the Princesses RENEK JINTAN and MAYANG MANGGI and his sister Princess CHANDRA RUPA. At Tanjong Bima they met with a most affectionate welcome from the chiefs and people. Shortly afterwards the faithful CHE ALANG of Linggi was married with great rejoicings to the Princess BONGSU CHANDRA RUPA.

CHE ALANG after his marriage returned to his native land, Linggi, at the mouth of the river Limau Purut, taking his wife with him and there they settled down and lived happily.

Raja AMBONG and his two Queens lived in harmony and happiness, and, under his just rule, his subjects increased and his country prospered.

W. E. MAXWELL.



REPORT ON THE PADI-BORER.



MY attention was called to this subject, by a letter dated the 1st of January, 1887, that was forwarded to me by H. M.'s Assistant Resident of Pérak from Dr. LEECH, the Collector and Magistrate of the Krian District, in which he says :—

“ With this letter I have the honour to forward you a bottle containing some specimens of a maggot which is at present playing havoc with the padi crop here. This is the third season I have heard of its attacks, and each year has been worse than the preceding one. The time, it appears, is just as the ear is beginning to form.

“ Many (maggots) are found in one stalk, the whole inside of which becomes brown and rotten. I have seen acres of padi attacked in the way, with the stalks and ears complete, but without a single grain of rice in them. It appears that it makes no difference, whether the land is dry or wet. I have not been able to ascertain what sort of insect produces these maggots.

“ If any method of destroying them could be got, it would be a great blessing to the people of this district, as the ravages committed by this maggot, far exceed those of the rats or pigs—the other enemies of the padi crop.

“ Perhaps the Curator of the Museum or H. M.'s Resident may know something of the habits of this pest, and suggest some means of destroying it.”

On the 12th January, I suggested the burning of the straw after the harvest, and Dr. LEECH sent out a Malay notice recommending this course to the cultivators in his district.

Since January, I have visited the padi-fields and have pro-

cured specimens of the caterpillars, which I have kept, and have bred from them the perfect insects. The results of these observations I will now proceed to detail, beginning with the description of the various stages of the Padi-Borer Moth.

Description.

Chilo species affinis. *C. Oryzællus* of Riley.

The egg is oval shaped and white, faintly tinted with green. It has a finely pitted surface with some irregular, longitudinal creases. They are laid in masses of thirty or more together, in a slanting, overlapping, double, treble, or more extended series, and are firmly cemented together, and to the leaves on which they are laid. The egg is about $\frac{3}{100}$ th inch long by $\frac{1\frac{5}{100}}{100}$ th inch wide.

Larva.—Head dark brown, polished, furnished with a few stiff brownish hairs, a median yellowish line. Cervical shield varies from light to dark brown, with a median yellowish line. Colour of body pale yellowish white, slightly transparent, marked with five rather indistinct, pale purplish stripes, of which those bordering the stigmata are scarcely half as broad as the other three. The piliferous spots are oval, yellowish coloured and polished, stigmata small, transversely oval, brown, the last pair twice as large as the others, these latter are sometimes pale centred. Anal plate yellowish, polished, furnished with a row of three hairs upon each side and two near middle, it is marked with a few purplish spots.

Length $\frac{1}{8}$ th to $1\frac{1}{10}$ th inch. Diameter $\frac{1}{10}$ th to $\frac{3}{10}$ th inch.

Pupa.—Colour pale yellowish brown, with five brown longitudinal stripes. As it nears maturity it assumes a dark brown colour, wing cases paler and with a pearly lustre. Head bent forward, its front somewhat pointed. Thorax with very fine transverse striæ. Abdominal joints, armed dorsally, near their anterior margin, with numerous very minute brown thorns. Stigmata projecting. Tip of last joint conical, with a longitudinal lateral impression; expanding dorsally into two flattened projections, each being divided into two broad teeth. There are also two projections from the lower surface of the

last joint, one on each side of the longitudinal impression. Length $\frac{3}{10}$ th to $\frac{6}{10}$ th inch, and diameter $\frac{3}{40}$ th to $\frac{1}{10}$ th inch.

Imago.—Male, above, general colour pale ochraceous. Anterior wings, with an irregular oblique fuscous fascia, from about the middle of inner margin to near the apex of wing. Costal and posterior margins ochraceous, fringe golden. A marginal line of seven small brown spots and a submarginal line of shining golden brown spots, along the posterior margin, but curving away from the apex. Some of these shining spots are also scattered over the oblique fuscous fascia, more thickly near the end of the cell.

Hind wings paler and unmarked. Beneath, anterior wings dull yellowish, sometimes sullied with dirty brown. Hind wings the same, but only slightly tinged with brown on the costal region. Body and legs same colour as palest part of wings.

Labial palpi bushy and slightly broadened at tip, horizontal, nearly as long as head and thorax together, a few dark scales and hairs intermixed with the paler ones. Maxillary palpi prominent, with only a few dark scales. Eyes black. Antennæ more than half the length of the costal margin of the anterior wings, filiform, clothed with pale ochraceous scales. Expanse $\frac{7}{10}$ th to $\frac{8}{10}$ th inch, and body $\frac{3}{10}$ th to $\frac{4}{10}$ th inch long.

The female differs in being duller in colour and in the fascia on anterior wings being very indistinct. Beneath dull pale ochraceous. Labial palpi more bushy and larger than in the male. Expanse $\frac{1}{2}$ th of an inch, and body $\frac{1}{2}$ inch long.

This insect evidently belongs to the genus *Chilo* of ZINCKEN-SOMMER, and may not be specifically distinct from *C. Oryzæellus* of RILEY, as the differences noticeable in it may be only of a variatal character.

A comparison with the type specimen would be necessary to determine this point. *C. Oryzæellus* is an insect of much the same habits as ours, and found in North America.

Natural History and Habits.

The eggs are laid in white irregular shaped masses, which may measure as much as $\frac{1}{4}$ inch in length, by nearly $\frac{1}{10}$ inch

in width, on the leaves of the padi plant. The eggs after a few days become greyish, from the formation of the young caterpillars inside them. In the case of one female that I reared, eleven such masses were deposited in one night, and seven the next. One mass that I counted under the microscope, contained 39 eggs, so that it would be safe to say, that one female will lay as many as 600 eggs.

As there was not much choice possible in this case, nothing could be gleaned as to the part of the plant which would be selected, in a state of nature, by the female to deposit her eggs on, except that no eggs are deposited on the stem of the plant. Judging from the position of the young caterpillars, the part selected is at the junction of a young leaf with the stalk.

From this point, as soon as the eggs are hatched, the young caterpillars eat their way into the tender shoot or into the midrib of the leaf in the case of the first brood, as will be mentioned further on. On exhausting the supply of food in the growing shoot, they bore out and re-enter the stalk lower down.

The caterpillar makes a nearly circular hole where it enters a stalk, which it closes up from the inside, with faecal pellets and some fine white silk, and sometimes with the latter substance alone. When a caterpillar has eaten all the inner lining of one joint, or as much of it as it fancies, it either bores out again, and enters another joint, usually lower down the stalk, or it bores through the substance of the joint itself. This latter method of seeking for a fresh supply of food I have seen adopted on several occasions, both in the straws picked in the field and also in those I have kept for purposes of observation. Sometimes it is the bottom of a joint, and sometimes the top which is thus perforated.

The stalks are usually more eaten near the joints than elsewhere, and often the film remaining is so thin, that the stalk breaks short off. When the caterpillar is short of food, it will feed on the inner lining of the leafstalks. This has happened in my breeding experiments, and I have also noticed it in the fields.

In the first brood of the season, the food of the caterpillar is principally supplied by the growing shoot, and the interior of the midrib of the leaves and leafstalks. This first brood reaches maturity before any appreciable amount of hollow stalk is formed by the padi, and hence this change, in what may be considered its normal habits, is necessary, to adapt itself to its environment. The pupæ of this first brood are nearly always found in the leafstalks. In subsequent broods they are generally found in the inside of the stalk, sometimes above the hole of entrance and sometimes beneath it. The pupæ are usually more or less enclosed in a fine white web, and the head is, in all cases that have come under my observation, uppermost.

The larvæ are able to progress with nearly equal facility either backwards or forwards, but they are not active at any time, and when disturbed generally remain quiescent.

In a single stool of young padi, I found no less than 20 caterpillars. This plant was found growing by itself in Tai-ping and not near any padi fields, probably the nearest being more than two or three miles away. This seems to show, either that the moths take long flights, or that some wild plant serves as food for the caterpillar as well as padi.

When kept in confinement, the moths sit quite still all day, and by preference on the earth at the bottom of the breeding cage. It seems, therefore, probable that they sit usually on the dead leaves of the padi during the day time, and as their colour so nearly assimilates to it, this would be a position of great security. I have hunted over a field of padi for them, but without success, though the straw was full of full grown caterpillars and also of minute ones, and there must have been many of the moths about. In the day time it is difficult to get them to fly even when touched, but at night they are fairly active and seem to be able to fly well.

The female begins laying her eggs on the second night after coming out of the chrysalis, and they hatch out on the fifth day, the female dying in about seven days. The eggs seem to be all laid on the second and third night. The males in a state of captivity, only live from three to four days.

The antennæ of the moth are carried, laid back on the wings, and have to be looked closely for, or they will pass unnoticed.

Usually only one caterpillar is formed in a stalk of padi, but I have found as many as five on one or two occasions. Judging from the breeding experiments, several stalks may be required to afford sufficient food for the support of a single caterpillar.

Number of Broods.

On the 29th April, or more than six weeks after the harvest in this district, I found in the padi stalks several minute caterpillars as well as many more advanced, in fact they ranged from one-eighth of an inch to full grown ones. I also examined a young stool of padi and found in it four or five chrysalides. This clearly shows that a brood has time to mature before the padi has begun to throw up stalks, and taken with the presence of the caterpillars in all stages in the straw after the harvest, it is probable that three broods arrive at maturity before the harvest, and that there are three more between then and the next planting, making about six in the year. That would be two months for each generation.

Natural Enemies.

Out of one lot of four grubs raised by me, three were destroyed by the larva of some other insect, and on an examination of a padi field one day, I found no less than five live pupæ and three empty cases of the same parasite, and not one single live pupa of the rice-borer, and only two or three empty cases. This parasitic larva is, therefore, one of the most powerful aids in checking the increase of these destructive pests, and it would seem that, without its help, the cultivation of padi in the Malay fashion would be quite impossible.

The parasitic insect, to which we are so much indebted, is a fly, in appearance much like a common house-fly; and its

larva is a small white maggot, which is either laid in or on the body of the rice-borer, and which lives inside its body and soon destroys it.

Description.

Order, Diptera.
Tachinaricæ.

Family, Muscidæ.
Genus and Species, (?)

Larva.—Milk white and semi-transparent. Skin shiny, the anterior and posterior quarter of each segment armed with minute brown thorns. Cylindrical, with the head not distinct from body; which is abruptly terminated posteriorly and conically anteriorly. On last segment a pair of warm brown stigmata. Mouth furnished with two black hook-like organs. Length of a full grown one, that I extracted from a dead padi-borer, $\frac{1}{2}$ inch, and diameter $\frac{1}{8}$ th inch.

The thorns on the body of the maggot are evidently the means of locomotion inside the body of its host. In two padi-borers that I opened, the head of the maggot was towards the tail of its host. The larva is very difficult to kill; withstanding immersion in spirits for a period of two and a half hours.

Pupa.—Cylindrical, with rounded ends, of a warm brown colour. Length $\frac{9}{10}$ th inch, and $\frac{5}{16}$ th inch in diameter.

The insect continues in the pupa state from twelve to thirteen days.

Imago.—Head silvery grey with red brown eyes and black bristles. Antennæ with three joints, of which the last is the largest, a single long hair projecting from near base of third joint. Palpi consist of a single joint. Above, thorax black with grey stripe on each side and two others on the dorsal aspect. Scutellum grey except central portion, which is black. Abdomen black, with three silvery transverse stripes, partly interrupted on the median line. Hairs on abdomen black, conspicuous on the two last segments. Wings hyaline, iridescent, unmarked; halteres covered by large milk white scales. Beneath wholly black, except three faint grey transverse stripes on abdomen. Legs black. Length $\frac{7}{10}$ th inch and $\frac{6}{10}$ th inch across wings; the female is a little larger.

In confinement these flies live from four to five days. I have not been able to observe the method in which the fly gets at the padi-borer to lay its egg, or young, as the case may be; but it is probably when the latter leaves one joint of the stalk in search of more food that the fly effects its purpose.

Effects on the Crop.

As I have already stated, the first brood of caterpillars matures before the rice has made any stalk, and that its food consists of the midribs of the leaves and the growing shoot. This leads to the death of those young shoots which are infested by the borer. The next brood which pass their lives inside the stalk are those which cause the abortive ears of rice, and are, therefore, the most destructive to the crop. Though the first brood by killing the growing shoots of course do very considerable damage.

In the letter I have already quoted, Dr. LEECH has given his experience in the Krian district, and from what I have seen in Larut, nearly as much loss has been inflicted on the crops here.

Preventive Measures.

By the Malay way of harvesting, only the ears of the padi plant are cut, and the straw is left standing in the fields until the next planting season comes round. Hence all the caterpillars and chrysalides have an opportunity of maturing and continuing the species to the next season's crop.

The perpetuation of the race from one season to another is undoubtedly carried on through the self-sown rice and the lateral shoots of the old plants, though it is possible that some large stemmed grass may play a minor part in the matter.

I found, six weeks after the harvest, in this district, that the straw was swarming with caterpillars of all ages; and I was informed by the Malays, that the shoots of the old plants and the self-sown rice, would continue alive until the land was broken up again for the next planting; so that food is avail-

able throughout the year for the sustenance of the successive broods of caterpillars.

A consideration of these facts, as well as of the life history of the borer, leads to the conclusion that the method which is most likely to keep down its numbers, is to destroy the straw by fire as soon after the harvest as possible, and to take any measures that will tend to kill or prevent the growth of the self-sown rice, between the harvest and the next year's sowing.

With the efficient help which is given by the parasitic fly I have already mentioned, there should not be much difficulty in comparatively freeing the padi fields of this very destructive scourge, if the cultivators could only be induced to take a little united action.

L. WRAY, JR.,
Curator, Pétrak Museum.

ADDENDA.

Since the above was written, further research has brought to light another insect associated with the one I have already described, and of almost the same habits and general appearance. In fact so close is the resemblance that it was not until the change from the larva state took place, that I noticed any difference; except that the caterpillar was nearly uniform pale brownish pink and without the five purplish longitudinal stripes. This was unfortunate, as I did not make a close examination or take down a description of this stage of the borer.

The other stages of its life were, however, recorded, and are as follows:—

Pupa.—Colour pale brown, darker at head, tail and margins of joints, with a white bloom over the whole. Head only slightly bent forward, its front somewhat rounded. Eyes projecting, black. Thorax minutely pitted. Abdominal joints also minutely pitted and with dark brown depressed spots scattered irregularly over them, more thickly on their anterior halves. Stigmata projecting. Tip of last joint rounded with

a small projection which is produced into four sharp teeth, the two lower ones pointing downwards and the upper ones backwards.

Length $\frac{6}{10}$ th inch, and diameter nearly $\frac{2}{10}$ th inch.

Imago.—Above, anterior wings pale yellowish-brown, with a violet-brown stripe from insertion of wing to about the middle of the posterior margin, along the median nervure. This stripe broadens towards the posterior margin, which is shaded with the same colour. A distant series of five small brown sub-marginal spots along the posterior margin, and a spot near median nervure opposite end of cell. Tinge shining pale golden brown.

Posterior wings silvery white slightly tinted with yellow.

Beneath, pale silvery yellowish brown: hind wings paler than the anterior ones.

Head much depressed, eyes dark brown, invisible from above, thorax clothed with long hairs, ochraceous towards neck and paler towards abdomen. Thorax beneath densely clothed with long hair, as are also the two upper joints of the legs. Antennæ one quarter the length of costal margin, filiform, yellowish-brown, clothed with a few short hairs. Labial palpi short, scarcely projecting beyond face. Last joint short and clothed with close, short scales. The scales on the remainder of palpi bushy, some dark ones mixed with the paler.

Expanse of wings $1\frac{2}{10}$ th inch, length $\frac{6}{10}$ th inch.

This moth appears to have the same habits as the other species; but it is not nearly so numerous in the Larut padi fields. I have only met with two examples out of the many borers I have raised, though possibly in other parts of the country it may be the more plentiful and destructive of the two.

It does not seem to remain in the chrysalis longer than the other, nor is its life in the perfect state any more extended, so that any measures that would be efficacious in preventing the spread of the one would be equally applicable to the other.

L. W., JR.

SUMMARY OF THE REPORT ON THE POMELOE MOTH.

AT the request of the British Resident of Pérak, I made an enquiry into the cause of the destruction of all the pomeloe fruit grown in the Residency gardens at Kwala Kangsa, and have ascertained, from actual observations and breeding experiments, that it is primarily to the attacks of the caterpillars of a small moth, that the loss is due.

The life history of this insect is, as far as I have been able to observe it, as follows :—

The eggs are laid singly and in small irregular patches on the lower side of the fruit, and when they hatch out, the young caterpillars eat their way into the fruit making a number of minute holes through the rind, generally over an area of about the size of a shilling. The pith under this patch is riddled with holes, and gum is often subsequently found, both in the cavities of the rind, and also on the outside of the fruit.

As the caterpillars increase in size, they eat their way through and through the fruit, and make holes through the rind to eject refuse, and also possibly to obtain air. To these holes uneatable portions of the fruit and faecal pellets are carried by the caterpillars and ejected.

The caterpillars, which are active, quick-moving insects, jump and twist when touched, and, for caterpillars, can progress with considerable speed. On arriving at maturity, they leave the fruit, and descending to the ground bury themselves in the earth to undergo the change into the pupa state; the caterpillars make in the earth cells of agglutinated earth, lined with white silk; they measure 0.7 inch in length, 0.4 inch in breadth, and 0.3 inch in depth.

On the twelfth day after quitting the fruit, the transform-

ation is complete, and the moth forces its way through the cell and up out of the earth.

The perfect insect is about an inch across the wings and of a warm brown colour with shadings of silvery grey. In the day time it is very quiet and sits usually on the earth of the breeding cages, the head and forepart of the body being much raised, and the antennæ laid back on the wings, which are closed and folded closely over the body. When in this position, it is a very inconspicuous object, both as regards colour and form. At night it seems to be lively and is possessed of fairly good powers of flight.

The first four moths I raised all died in a little over two days, and though they consisted of two of each sex, no eggs were laid. On dissection of the females I found the eggs to be immature and few in number, and deduced from their state, that the insect does not deposit its eggs until some days after leaving the chrysalis and that during that time it needs food to enable it to perpetuate its species.

With the next brood of moths I put various fruits, but none of these seemed to their taste, for though they lived for five or six days, and laid a few eggs, none of these proved fertile. In all I raised over thirty of these insects without getting one egg that would hatch.

It seems quite possible that as the fruit on which they feed during the caterpillar stage is seasonal and that there are periods of months at a time during which no food is available that the moths are long-lived, and until their natural food during the imago portion of their lives is discovered, attempts at artificial breeding will be unsuccessful.

DESCRIPTION.

Egg.—Oval, dirty white, translucent with fine raised, irregular network covering surface. Length .04 inch, and breadth .025 inch. When laid they take the form of flattened ovals with the lower side following the shape of the object on which they are laid, and the upper surface convex.

Larva.—General colour bluish-green, tinted above with

pinkish bronze. The four anterior segments being less tinted than the remainder, the young are almost wholly of a rather dull pink. Length of adult .86 inch, breadth .15 inch.

Pupa.—General colour warm brown, darkening towards the tail, wing sheaths dull green for the first few days, after which they become dark brown. A dark median line from tail to thorax on the dorsal aspect. Length .5 inch breadth .17 inch.

EFFECT ON THE FRUIT.

The caterpillar of the pomeloe moth is able to pierce uninjured the natural defences of the fruit, disregarding both the pungent oil of the rind, and the thick layer of pith beneath it, it reaches the cellular portion of the fruit, which it tunnels through and through in all directions passing through and through in all directions, passing through the seeds if they happen to be in its line, but apparently not seeking them out. Fæcal matter is deposited in the burrows, and decomposition as a consequence quickly sets in on its walls. Under the microscope, the fluid contents of any cell which has had its containing sac broken by the passage of the caterpillar is seen to be teeming with bacterial life of many kinds. Carefully detaching a sac adjoining one that had been broken by a caterpillar, but which was in itself quite perfect, and microscopically examining its contained fluid, there appeared many bacteria. The most frequent form being masses of cocci; many other forms were present, but in smaller numbers.

An oval saccharomyces was very plentiful in the injured cells, and is the probable cause of the acid fermentation which takes place in them. It was not present in the adjoining unbroken ones. Presumably the smaller forms only can pass from cell to cell through the connecting vessels.

It is probably to this secondary attack of micro-organisms that the premature ripening and falling of the fruit may be ascribed, more than to the actual injury done by the caterpillars themselves; other insects taking advantage of the holes made by the caterpillars through the rind can enter the fruit

and lay their eggs in the pith and pulp, with the result that large rotten patches spread from the entrance and exit holes. These insects are two or three species of flies, and a small brown beetle, all of which are attracted by any decaying fruit.

PREVENTIVE MEASURES.

The life history of the pomeloe moth shows that there is only a period of its existence when there is any hope of destroying it in useful numbers, and that is when it is in the caterpillar stage inside the fruit. The eggs are small and so like the oil cells on which they are laid, that without a lens it is difficult to see them; in the pupa state, which is passed beneath the ground, they are well out of reach, and in the perfect stage, being strictly nocturnal and very inconspicuous, there would be little chance of doing any good.

The only suggestion that I can make is to destroy all fruit that is seen to be inhabited by the caterpillars, or which falls from the trees. The destruction of the fruit which falls is of importance not only as a means of killing the insects contained in it, but also as preventing its serving for the rearing of another brood.

As the eggs seem to be laid only on the fruit itself, it would appear that if the young fruits are put into bags, that they would have a chance of arriving at maturity.

I am inclined to think that the wild species of *citrus*, known by the native name of *limau kerbau*, and which is apparently nearly allied to the pomeloe, *citrus decumana*, is the natural food of these caterpillars, as it is a fairly common tree in the jungles of some parts of Pérak.

L. WRAY, JR.
Curator, Pérak Museum.

MANANGISM IN BORNEO.



HERE all rational conception of the causes of disease and of medicine is entirely absent, magical ceremonies, incantations, pretensions to supernatural powers in the cure of the sick have the whole field before them; whilst fear and anxiety in cases of illness lead to an eager credulity which clutches at any projected means of cure, however absurd in themselves: Hence among the lower races of mankind, the medicine man is an important personage and as indispensable to the well-being of Society. The Dyaks of Borneo are no exception; they have their "Manangs." And as these are not reluctant to communicate their medical beliefs, and as their belief is also the belief of the Dyaks generally, it is not difficult to set down a general view of their theories, as well as their practices. The peculiar attribute of the Manang is the possession of mysterious powers rather than special knowledge.

But though the Manang function is procured for all serious ailments, yet the treatment of the sick is not confined to it. Dyaks use a few simples as outward applications, things composed for the most part of leaves of plants. The betel-nut and pepper leaf mixture is also used as an outward application for almost any malady. Some man, supposed to be lucky, is called in; he chews a quantity of this hot and stimulant mixture in his mouth, leans over the body, and squirts the saliva over the affected part, and gently rubs it in with his fingers. Dyaks in a burning fever with acute headache will be seen with their foreheads smeared over with it. And this dirty mess is supposed to possess great virtue in promoting the growth of newly born children, whose bodies, up to a certain age, are half covered with daily applications of it by their mothers. Other unprofessional modes of

cure are practised by certain Dyaks, to whom, through the medium of dreams, benevolent spirits have made known medicinal charms for special diseases, such as pebbles, roots and leaves of various plants, bits of wood, and even feathers and scraps of matting, etc. The pebbles are rubbed in water which is applied externally; the woods, feathers and matting are burnt, and the ashes applied.

But these are of very minor importance compared with the functions of the Manangs, who alone are believed to wield power over the malignant spirits which cause sickness. All internal maladies are supposed to be inflicted by the passing, or the touch of demons inimical to mankind. What is the matter with so and so? you ask. He is "pansa utei," "something passed him;" he is struck by a demon who desires to carry off his soul to the other world. Consistent with this idea, somebody is required who can cope with the evil spirit and prevent the soul from being hurried away. And the Manang comes forth as the man, ready to charm, cajole or kill the spirit, and rescue the departing soul from his clutches by a performance which is called "Belian." Some years ago a Dyak lad was sleeping in my house, and in the early morning was seized with epileptic fits. The friends came and took him away, and soon the Manangs were walking round and chanting over him. After the function was over, the chief Manang gave out that a party of spirits returning from a hunting expedition, caught sight of the lad, and thrush a spear at him; but that had they recognised the house as mine, they would have spared him.

Nearly all diseases then are believed to arise from ghostly causes, or at least to be accompanied by sneaking evil spirits; and the sorcerer must deal with these intangible and demoniacal influences. But some maladies are too terrible for even his mystical powers. Nothing is more thoroughly believed to be the direct personal influence of evil spirits than the epidemic scourges of cholera and small-pox; but seldom will Manangs go near a case of either; probably a consciousness of the utter futility of their efforts, combined with fear of infection, have induced them to assert that such cases do not come within the reach of their powers. Other means must be

resorted to, among which propitiatory sacrifices and offerings predominate.

The stock in trade of a Manang is a "lupong," a medicine box, generally made of bark-skin, which is filled with "obat," medicinal charms, consisting of scraps of wood and bark, bits of curiously twisted roots, and odd knotty sticks, pebbles, fragments of quartz, and possibly a coloured glass marble, *cum multis aliis*. These charms are either inherited, or revealed by the spirits in dreams as possessed of medicinal virtue. The coloured glass marble, where not previously known, is an "obat" of great power. On one occasion in my neighbourhood years ago, a travelling Manang belauded the efficacy of one of these toys of civilisation, saying, I think, that it was the "egg of a star," and that he had given the whitemen's doctor two dollars for it. Among the audience was a Dyak to whose son I had given a similar marble, and he said: "may we see this great medicine?" The Manang produced it. "Oh," said the other, "the Tuan Padri yonder has got plenty of these. He gave my boy one." The Manang speedily replaced the marble, and changed the conversation to a more unsuspecting direction. If an unscrupulous trader were to take into the interior of Borneo a cargo of these marbles with holes bored through them to enable them to be worn round the neck, he would make enormous profits. One which I had given to a child was afterwards sold for a brass gong worth three dollars.

Another and a principal "obat" contained in the "lupong" is "Batu Ilau," "Stone of Light," a bit of quartz crystal, by virtue of whose mysterious power the Manang is enabled to perceive the character of different diseases, and to see the soul, and catch it after it has wandered away from the body: for it is an article of Manang faith that in all sicknesses the soul leaves the body, and wanders about at greater or less distance from its mortal tenement; if it can be caught within a returnable point, and recovered before having proceeded too far on the journey to Hades, well and good; if not, the patient dies.

The Manang never carries his own "lupong," but the people who fetch him must carry it for him. He comes to the house in the evening; for he never performs in daylight

unless the case is very bad, and the people pay him well for it; to "belian" during the day, he says, is difficult and dangerous work. Sitting down by the patient, after some inquiries, he takes out of his "lupong" a boar's tusk, or a smooth pebble, or some other "obat" of magical virtue, and gently strokes the body with it; then he gravely looks into his "Batu Ilau" to diagnose the character of the disease and the condition of the soul, and to discover the proper "pelian" needed for its restoration and then tells them what sort of function he would prescribe. If there be several Manangs called in, the leader undertakes the preliminary examination, the rest giving their assent. This done they retire to the outside public verandah of the house, where has been prepared a "Pagar Api," which is a long handled spear fixed blade upwards in the middle of the verandah with a few leaves of some sort tied round it, and having at its base the "lupongs" of each Manang. Why it is called "Pagar Api," "Fence of Fire," no one has been able to tell me. Then the leader begins a long monotonous drawl at the rate of about two words a minute, which, however, increases in velocity as the performance proceeds; the rest either chanting with him, or joining in at choruses, or may be singing antiphonally with him, all squatting on the floor. After a tiresome period of this dull drawling, they stand up, and march with slow and solemn step round the "Pagar Api," the monotonous chant slackening or quickening as they march the whole night through with only one interval for a feed in the middle of the night. The patient simply lies on his mats and listens. Most of the matter chanted in these Manang performance is unmeaning rubbish. They begin by describing in prolix and grandiose language all the parts of a Dyak house; but how such an irrelevant descant can effect the cure of a fever or a diarrhæa is a mystery to all but themselves. Then they "bark at the sickness," in other words, call upon it to be off to the ends of the earth, and to return to the regions of the unseen world: they invoke the aid of spirits, and of ancient worthies and unworthies down to their own immediate ancestors, and spin the invocations out to a sufficient length to bring them to the daylight hours. Here the grand climax is reached—the tru-

ant soul has to be caught. If the patient is apparently in a dangerous state, they pretend the soul has escaped far away, perhaps to the river; and they will wave about a garment, or a piece of woven cloth, to imitate the action of throwing a cast net to inclose it as a fish is caught; perhaps they give out that it has escaped into the jungle, and they will rush out of the house to circumvent and secure it there; perhaps they will say it has been carried away over seas to unknown lands, and will all set to and play at paddling a boat to follow it. But more generally the operation is made a more simple one. The Manangs rush round the "Pagar Api" as hard as they can, singing a not unpleasing chant, until one of them falls on the floor and remains motionless; the others sit down. The bystanders cover the motionless Manang with a blanket, and wait whilst his spirit is supposed to hie away to Hades, or wherever the erring soul has been carried, and to bring it back. Presently he revives, looks vacantly about like a man just waking out of sleep, then he rises with his right hand clenched as if holding something. That hand contains the soul; and the Manang proceeds to the patient, and returns it to the body through the crown of the head, muttering at the same time a few words of incantation. This "nangkap semengat," "catching the soul," is the great end, to which all that has preceded is only preliminary, and which only a fully equipped Manang is competent to perform. As the devouring demon is supposed to be driven away by the magical arts and charms of the Manang, so the soul is allured into submission to him by his persuasive invitations and melodious cadences. And as he approaches the point of accomplishing this grand feat of spiritual power, he sings thus:—

*Trebai puna nepan di lamba kitap,
Semengat lari nengah lengkap,
Antu ngagai jaya jayap.*

*Trebai puna nepan di lamba midong,
Semengat lari nengah darong,
Antu ngagai nengah darong.*

*Trebai puna nepan di lamba pulu,
Semengat lari nengah mungu,
Antu ngagai ambis teransu.*

*Trebai puna nepan di lamba jita,
Semengat lari niki tangga,
Antu ngagai nyau nda meda.*

*Nyau dialu Ini Betik enggo rarik pulong temiang.
Nyau dialu Ini Jurei enggo lukai redak tenchang.
Nyau dialu Ini Menyaia enggo tuba bau sinang.
Nyau dialu Ini Mampu enggo resu garu tulang.
Dikurong Ini Impong di benong tajau bujang.
Ditutup enggo Keliling gong selang.
Dikungkong enggo Kacat panjai Kelingkang.
Ditambit enggo sabit bekait punggang.
Niki ka tuchong Rabong rarengang.*

The dove flies and lights on the *kitap* ⁽¹⁾ sapling,
The soul escapes along the hollow valley,
The demon pursues in dishevelled haste.

The dove flies and lights on the *medong* ⁽¹⁾ sapling,
The soul escapes through the ravine,
The demon pursues through the ravine.

The dove flies and lights on the *pulu* () sapling,
The soul escapes along the hill,
As the demon pursues, let him stumble.

The dove flies and lights on the *jita* ⁽¹⁾ sapling,
The soul runs to climb the ladder (of house),
The pursuing demon sees it no more.

(1) Dyak names for jungle trees.

It is met by Grandmother Betik, ⁽¹⁾
 With a long stick of big knotted bambu,
 It is met by Grandmother Jurei, ⁽¹⁾
 With finely powdered *lukai* ⁽²⁾ bark,
 It is met by Grandmother Menyaia, ⁽¹⁾
 With the acrid smelling *tuba*. ⁽²⁾
 It is met by Grandmother Mampu, ⁽¹⁾
 With the gum of the bone like gharu,
 It is inclosed by Grandmother Impong, ⁽¹⁾
 In a brightly shining jar.
 It is covered with a round brass gong
 It is tied with wire of many circles.
 It is secured with a chain fastened at the ends.
 It ascends to the top Rabong ⁽³⁾ looming grand in the
 distance.

One function remains to complete the cure; the sacrificial fowl must be waved over the patient. And as the Manang does this, he sings a special invocation, which I give as a sample of the Manang traditional lore, and of Dyak belief on the subject of sacrifice:—

The speckled fowl for sacrificial waving and cleansing.
 For doctoring for resisting,
 For sweeping for atoning,
 For exchanging for buying,
 A substitute for the feet, substitute for the hands,
 A substitute for the face, substitute for the life.

Ye fowls enable us to escape the curse muttered unheard:
 To neutralize the spittle (of the enemy);
 To correct the speech of the angry despiser;
 To make nought the visions of half waking moments;
 To scare away evil dreams for ever;
 To make harmless one's ghost ⁽⁴⁾ passing the farm;

(1) Names of ancient Manangs, or of Manang tutelary deities.

(2) The "lukai" bark when burnt emits a very pungent smell, and the root of the "*tuba*" (*Derris elliptica*) possesses well known poisonous properties, and evil spirits are thought to have a wholesome dread of both.

(3) Rabong and Sintong, two adjoining mountains on the upper Kapuas in Dutch Borneo may be said to be.

(4) The "Jeda" is the ghost of a living man seen by another person.

To neutralize the ill omen bird flying across the path;
 To cut off the *katupong's* flight coming from the left;
 To cover its screeching;—a bird of dread effect;
 To make harmless the *pangkas*, a hot tempered bird;
 To counteract the omen of the low voiced deer.
 Hence ye fowls are for waving and for offering.

But will not bodies of birds suffice?
 The bodies of the top knot jungle fowl which fills the
 lowland with long and gentle whistling,
 The bodies of long necked cranes covering the hill,
 The bodies of argus pheasants upon the hillocks of the
 plain,
 The bodies of fire back pheasants filling the lowland
 jungle,
 The bodies of blue kingfishers a pool full just coming
 from pecking on the big spreading rock,
 The bodies of one kneed moorhens filling the gully,
 The bodies of red beaked hornbills filling the ravine,
 The bodies of adjutant birds in the swamp, like kings
 with covered feet,
 The bodies of owls, a flock, sitting without doffing their
 hats;
 Many may be the birds, and many the minas,
 Bodies of hornbills, and bodies of green parrots;
 But all are ineffectual for waving, for offering:
 They are not worth a fowl as big as the fingers.
 That is the thing for waving and for offering.

Ye fowls were ever the race ever the seed (for sacrifice),
 From our grandfathers and grandmothers,
 From ancient times, from chiefs of old,
 Down to your fathers and mothers:
 Because we give you rice, we breed you,
 We give you food, give you nourishment,
 We hang for you nests, we make for you roosts;
 We make you coops, we make you baskets:
 Hence ye fowls are used for substituting for buying,
 Substitutes for the face, substitutes for the life.

Ye fowls are possessed with much foolishness and mischief :

Ye have many sins, many uncleannesses,
 Many evils and much viciousness,
 Ye are in debt for sugar-cane as long as a pole ;
 In debt for plantains a long bunch ;
 In debt for potatoes got by planting ;
 In debt for melons with flattened ends ;
 In debt for pumpkins one man's load ;
 In debt for kladi growing to perfection ;
 In debt for maize a handful or two ;
 In debt for shoots of the moon cucumber ;
 In debt for paddy a deep big bin ;
 In debt for rice in the earthenware jar ;

Hence ye fowls are for waving and for offering.

The *ubah* tree falls upon the *kumpang* sapling.

Ye fowls have many crimes and many debts ;
 Ye bear the spirits of sickness, spirits of illness ;
 The spirits of fever and ague, spirits of cold and headache ;
 The spirits of cold, the spirits of the forest ;
 Ye bear them, ye are filled with them ;
 Ye pile them up, ye put them in a basket ;
 Ye carry them, ye take them clear away ;
 Ye conduct them oft, ye gather them ;
 Ye drag them along, ye lift them up ;
 Ye embrace them, ye carry them in your bosom ;
 Ye fowls have beaks as sharp as augers ;
 Your feathers are like fringes of red thread ;
 Your ear feathers like sharpened stakes of bambu :
 Your wings flap like folds of red of cloth ;
 Your tails are bent downwards like dragging ropes ;
 Your crops weigh heavily like many iron hawkbills ;
 Your nails are like sharp iron knives.

Ye fowls scare away sickness, and make it run
 To the opening dawn of the morning,
 To the end of the further heavens,

To where kingfishers ever screech,
 To the end of the muntjac's run,
 To the place of the setting sun,
 To the birds fanned by fire,
 To Jawa the settled country,
 To the pebbly shallows of inland waters,
 To the hill of burning fire,
 To the end of *Lalang* hill of Hades. ⁽¹⁾

So now we have nothing to hurt us, nothing wrong ;
 We are in health, we are in comfort ;
 We are long-lived and strong-lived,
 Hard as stone, hard of head ;
 Long as the waters, long of life.
 Like the waters of Ini Inda, ⁽²⁾
 Like the stones of the Dewata, ⁽²⁾
 Like a pool five (fathoms) deep ;
 Like a stretch of river beyond eyeshot,
 Like the land turtle's burrowed bed,
 Like the waterfall of Telanjing Dara, ⁽³⁾
 Like the land of Pulang Gana ⁽⁴⁾
 Like the cave bed of Raja Sua ⁽⁵⁾
 Like hills fixed by the gods.
 Like the moon at its full,
 Like the cluster of three stars ;
 As high as heaven, as high as the firmament.

There is nothing wrong, nothing to hurt ;
 When sleeping have dreams of strings of fish ;
 Lying down, dream of bathing in the shallow pebbly
 streams ;

(1) There are added here the names of many supposed places in Hades to which the evil spirits of disease are called upon to retreat with all speed ; but they are untranslatable.

(2) Names or titles used of deities in general.

(3) Telanjing Dara is said to be a female mythical spirit who lives at a waterfall, and who is ever on to watch to take people away to the land of death.

(4) Pulang Gana is the spirit who presides over the land and cultivation.

(5) Raja Sua is the spirit who presides over rivers.

When dosing, dream of a branch of *rambutans* ;
 Dream of *langsats*, squeezed in the hand ;
 Dream of Ini Impong inclosing you in a *pelawan* jar ;
 Dream of Ini Sayoh keeping you safe for ever ;
 Dream of living in the heart of the moon ;
 Dream of gazing up into the heights above ;
 Dream of the summit of the eternal Rabong.

This invocation of good dreams ends the ceremony, and is supposed to complete the cure.

The foregoing is a general account of all "pelian," or Manang performances ; but they distinguish different kinds according to the fancy of the Manang, the violence of the disease, and the ability of the patient to pay. These are marked by special ceremonies over and above the general course of invocations song and enchantment which are common to all. The "pelian" then is divided into the following :—

1. "Betepas," "Sweeping." At the time of the birth of each individual on earth, a flower is supposed to grow up in Hades, and to live a life parallel to that of the man. If the flower continues to grow well, the man enjoys good robust health ; if it droops, the man droops ; so whenever the man has unpleasant dreams, or feels unwell two or three consecutive days, the flower in Hades is said to be in a bad condition, the Manang is called in to weed, cleanse and sweep round it ; and so set the compound earthly and unearthly life on its right course again. This is the first, the lowest and the cheapest function of the Manang. In this he does not "catch the soul," as is done in all others.

2. "Berua," "Swinging." The Manang sits in a swing, and rocks himself with the idea of knocking and driving away the disease.

3. "Berenchah," "Making a rush." The door between the private room and the open verandah of the house is thrown open, and the Manangs march backwards and forwards from room and verandah beating together a pair of swords, which is interpreted as making a grand charge into the midst of the evil spirits, and scattering them right to left.

4. "Betanam Pentik," "Planting a Pentik." A "Pentik,"

is a piece of wood very roughly carved into the figure of a man, a sort of rude doll, which is stuck into the ground at the foot of the ladder of the house with the object of divining the fate of the sick man. It is inserted into the ground in the evening; and if it remains till the morning in a straight position, well and good, recovery is certain; but if it be inclined either to the right or left, it is an omen of death.

5. "Bepancha," "Making a Pancha." A "Pancha" is a swing erected on the "tanju," or platform in front of the house, and the Manang swings in it, as in "Berua," to express the action of "kicking away" the malady. An offering to the spirits is laid on the platform.

6. "Ngelembayan," "Taking a long sight." A number of planks are laid about the verandah, and the Manangs walk upon them chanting their incantations; and when in the pretended swoon, one is supposed to sail away over rivers and seas to find the soul and recover it.

7. "Bebayak," "Making a Bayak," *i.e.*, an iguana. Some cooked rice is moulded into the shape of an iguana which is covered over with cloths. The iguana, or perhaps his congener the alligator, is supposed to eat up the evil spirits which cause the disease.

8. "Memuai ka Sabayan," "Making a journey to Hades." The Manangs with hats on their heads march in procession up and down the house, during which their spirits are supposed to speed away to Hades, and bring back all kinds of medicinal charms, and talismans of health, as well as the wandering and diseased soul. At daylight they go into the jungle to "catch the soul."

9. "Betiang Garong," "Making a post of or for the Manes." A swing is constructed on the roof-ridge of the house, and the Manang performs his swinging there. An offering is also made on the ridge.

10. "Munoh Antu," "Killing the Demon." Occasionally the Manangs will declare, of some unusual and obstinate disease, that an evil spirit called "Buyu" is the cause of it, and must be killed. A goodly number of them is called together, and the feat is performed in this way. The patient is taken out of the room, and laid on the verandah, and covered

with a net; the Manangs walk in procession up and down the whole length of the house, chanting their incantations to entice the demon within the charmed circle of their magical influence. This occupies some time, for the spirit may be far away on a journey, or fishing, or hunting; and at intervals one of them peeps in at the door to see if he has arrived. In due time the demon is there, and then the Manangs themselves enter the room, which is quite dark. Presently sounds of scuffling, of clashing of weapons, and of shouting, are heard by the Dyaks outside, and soon after the door is opened, and the demon said to be dead. He was cheated into coming to plague his victim as usual, and lo, instead of the sick and helpless patient, he encounters the crafty and mighty Manangs, who have killed him; and as proof of the reality of the deed, lights are brought, and the Manangs point out spots of blood about the floor, and occasionally the corpse itself is shewn in the shape of a dead monkey, or mayas. The trick is a very shallow one, and is managed thus: some time in the day, the Manangs procure blood from a fowl, or other animal, or may be from their own bodies, mix it with water in a bambu to prevent congealing, smuggle it into the room, and scatter it on the floor in the dark, which they can safely do in the absence of all witnesses of the proceeding. Neither lights nor outsiders are permitted in the room, on the plea that, under such circumstances, the demon would not be enticed to enter. The trick has often been detected, and the performer openly accused of imposture, and the result is that it is not now practised so often as in former times. When this feat of ghostly warfare is over, the "pelian" is proceeded with in the usual way till the morning hours.

11. "Beburong Raya," "Making, or doing the Adjutant Bird." The distinctive mark of this is the procession round and round the house, the Manangs being covered with native cloths like cloaks, in which, I suppose, they profess to personate the bird.

12. "Bebandong Api," "Displaying fire." The patient is laid on the verandah, and several small fires made round him. The Manangs pretend to dissect his body, and fan the flames towards him to drive away the sickness.

13. "Ninting Lanjan." Two swings are constructed along the whole length of the house, and the swinging farce is gone through in another form.

11. "Begiling Lantai," "Wrapping with Lantai," or floor laths. One of the Manangs personates a dead man. He is vested with every article of Dyak dress and ornament, and lays himself down as dead, is then bound up in mats, and wrapped up with slender bambu laths tied together with rotans, and taken out of the house, and laid on the ground. He is supposed to be dead. After about an hour, the other Manangs loose him, and bring him to life; and as he recovers, so the sick person is supposed to recover.

These comprise the range of Dyak medical magic. The Betepas, the Berua, Berenchah, Betanam Pentik, are the forms most commonly used: the Bepancha, Betiang Garong and Munoh Antu are rarely resorted to; and the others hardly ever heard of now; but altogether they form an ascending scale of "pelian" functions rising in pretended medicinal virtue from the Betepas to Begiling Lantai; and they demand a corresponding scale of increasing fees, which are paid over to the Manang on the spot as soon as the performance is over.

To qualify the practitioner to work this system of mixed symbolism and deceit, an act of public initiation is necessary. The aspirant for the office must first commit to memory a sufficient amount of traditional lore to take a share in the incantations in company with older Manangs; but before he can accomplish the more important parts, or catch the soul, in other words, do the more audacious tricks, he must be initiated by one or more of the following ceremonies:—

The first is "Besudi," which seems to mean feeling, touching. The neophyte sits in the verandah as a sick man would, and the other Manangs "belian" over him the whole night. By this he is supposed to become endowed with the power of touch to enable him to feel where and what are the maladies of the body, and so apply the requisite charms. It is the lowest grade of Manang, and obtainable by the cheapest fees.

The second is "Bekliti," or "Opening." A whole night's incantation is gone through, as in all "pelians," and in the morning the great function of initiation is carried out. The Manangs lead the neophyte into a private apartment curtained off from public gaze by long pieces of native woven cloth; and there, as they assert, they cut his head open, take out his brains, wash and restore them, to give him a clear mind to penetrate into the mysteries of evil spirits, and the intricacies of disease; they insert gold dust into his eyes to give him keenness and strength of sight powerful enough to see the soul wherever it may have wandered; they plant barbed hooks on the tips of his fingers to enable him to seize the soul and hold it fast; and lastly they pierce his heart with an arrow to make him tender-hearted, and full of sympathy with the sick and suffering. In reality, a few symbolic actions representing these operations are all that is done. A coco-nut shell, for instance, is laid upon the head and split open instead of the head itself, &c. The man is now a fully qualified practitioner, competent to practice all parts of his deceitful craft. He is now no longer an "Iban," a name by which all Dyaks speak of themselves, he is a "Manang." He is lifted into a different rank of being. And when engaged in their functions, they make a point of emphasizing this distinction by constant use of the two words in contrast to each other.

A third grade of Manang rank is obtainable by the ambitious who have the will and means to make the outlay: they may become "Manang bangun, Manang enjun," "Manangs, "waved upon, Manangs trampled on." As in other cases, this involves a night's "pelian," but the specialities conferring this M. D. of Dyak quackery and imposture are three. At the beginning of the performance, the Manangs march round and round the aspirant for the higher honour, and wave about and over him bunches of the *pinang* flower, an action which, all over Borneo I believe, is considered of great medicinal and benedictional value in this and many other similar connections. This is the "Bangun." Then in the middle of the verandah a tall jar is placed having a short ladder fastened on either side of it, and connected at the top. At various intervals

during the night the Manangs, leading the new candidate, march him up one ladder and down the other ; but what that action is supposed to symbolize, or what special virtue to confer, I have not been able to discover. To wind up this play at mysteries, the man lays himself flat on the floor, and the Manangs walk over him, and trample upon him, to knock into him, perhaps, all the Manang power which is to be obtained. This is the "Enjun." It is regarded as a certificate of medical superiority, and the Manang who has passed the ordeal will on occasions boast that he is no ordinary spirit-controller and soul-catcher, but a "Manang bangun, Manang enjun."

Women as well as men may become Manangs. In former times, I believe, all Manangs on their initiation assumed female attire for the rest of their lives ; but it is rarely adopted now, at least on the coast districts ; and I have only met with one such. If you ask the reason of this strange custom, the only answer forthcoming is, that the spirits or deities who first taught Dyaks the knowledge of the powers of Manangism, gave them an injunction to assume the woman's garb. It will be observed that most of the beings mentioned or invoked by Manangs are addressed as "Ini," "Grandmother," which perhaps implies that all the special deities of the Manang world are supposed to be of the female sex, and, to be consistent with this belief, it might have been deemed necessary for the Manang to assume the outward figure and the dress of his goddess.

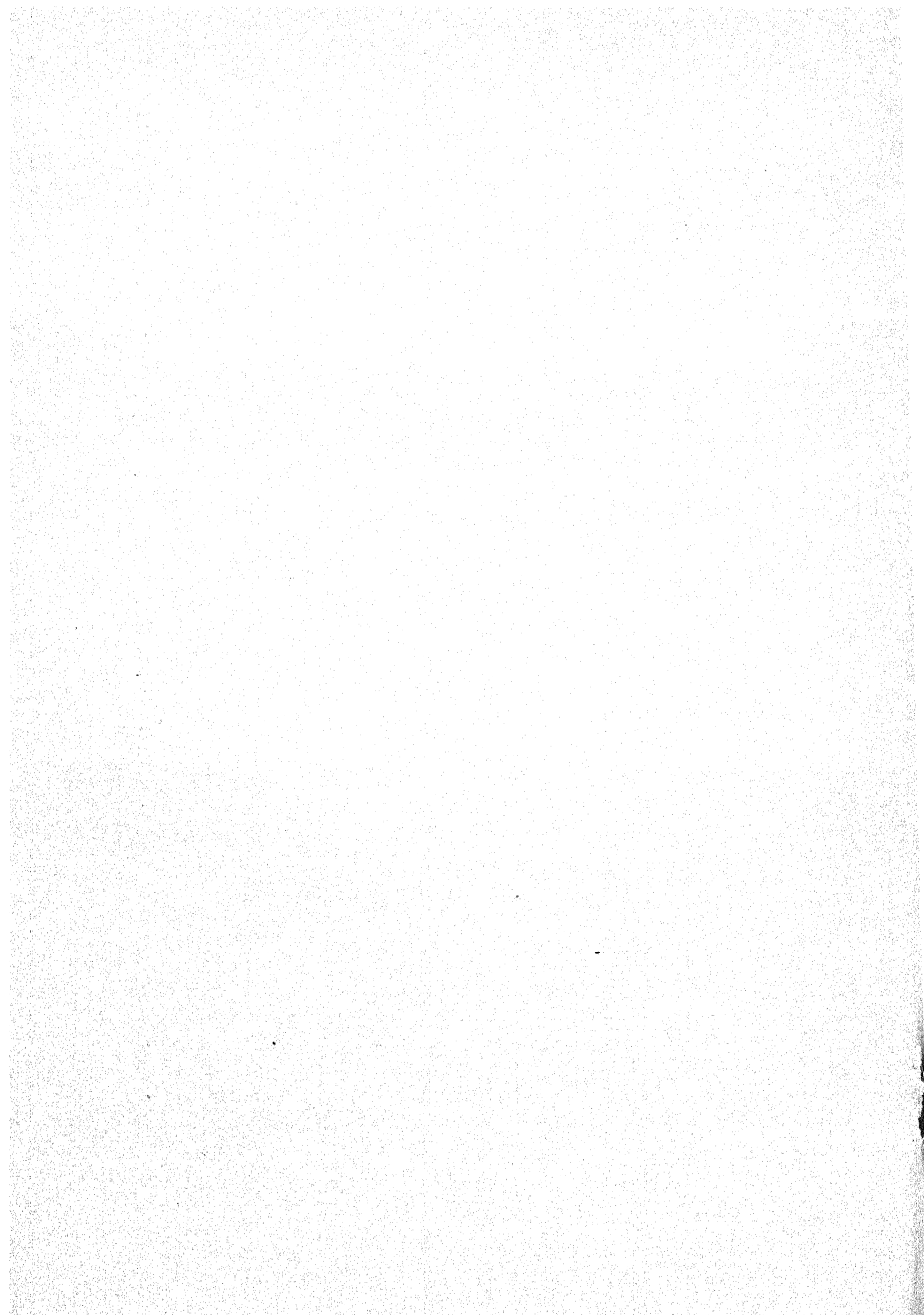
The Malays also have their Manangs, who are called "Bayoh," while the ceremony is "Berasik ;" but I believe the better instructed Mahometans consider the practice of it altogether inconsistent with the true religion of Islam.

It has been said that the *Pawang* and the *Poyang* of the Malay Peninsula, and the *Datus* and *Si Bassos* of the Battaks of Sumatra, and the medicinemen of Borneo, are all offsprings and ramifications of the Shaman priests, the wizard physician of Central Asia. The Manang of the Dyaks certainly contributes his share to the proof of the assertion. A main point

of the Shamanistic creed appears to have been that every object and force in nature has its "spirit," which could be invoked by the worshipper to confer things either good or bad. This entirely corresponds with Dyak religion; the Manang, in certain of his functions, calls upon the spirits of the sun and moon, the spirits in heaven and earth, spirits in trees, hills, forests, lowlands, and rivers, to come to his aid; and if they are not equal to the "300 spirits of heaven, and 600 spirits of the earth" of Shamanism, they are a goodly company which the Manang professes to bring from all quarters to the house of his patient. Again, the Shaman priest on particular occasions worked himself into an ecstasy; the Manang runs round and round, and pretends to fall in a faint, at which time his greatest power is exercised. And then the seat of the Shaman deities was placed on "the summit of the mountains of the moon," the central pivot of the earth; the special deities of the Manangs, as before mentioned, dwell on Rabong and Sintong, Mountains in Central Borneo; and when waving the sacrificial fowl, the last and best wish the Manang expresses for his patient is that he may have "dreams of Rabong and dreams of Sintong."

But in these days, in practice, the Manang answers to the idea of the Doctor, rather than to that of the Priest; for his presence is not necessarily required for any purposes except that of treating the sick. At certain great religious functions of the Dyaks, such as the sacrifice of propitiation to the earth deities for a good harvest, or the greatest of all Dyak celebrations, the sacrificial festival to Singalang Burong, or at marriages, he is not of necessity the officiant. He may possibly be; but not because he is a Manang, but because he has given his attention to that part of ancient Dyak customs, or because he has the credit of being a lucky man. Generally, other Dyaks are the ministers of the office on these occasions; the one requisite qualification being ability to chant the traditional story and invocations which accompany the offering and ceremonies. On the other hand, the fact that at his initiation he obtains a new generic name, and is believed to enter into a new rank of being, looks like the idea of succession to an ancient priesthood.

J. PERHAM.



EXPLORING EXPEDITION

FROM

SELAMA, PÉRAK,

OVER THE MOUNTAINS

TO

PONG, PATANI,

IN NOVEMBER, 1883.

SIR HUGH LOW, K.C.M.G., the Resident of Pérak, having requested me (then Magistrate and Collector in charge of Selama) to try and discover if a route could be found from Sélama to Pōng, Patani, with a view of making a road, if feasible, to tap this disputed territory should the pending negotiations with Siam lead to its restoration to Pérak, I got together about thirty Patani Malays, settlers in Hulu Selama, under their Pēnghúlu MAHOMED DAHARI,* and some semi-civilised Semangs (a wild tribe of the Peninsula), and started on a journey through the jungle, pathless but for wild elephant and rhinoceros tracks, and quite unknown to all but BUNGA, the Semang, who had but a vague recollection of coming through from Pong thirteen years before ! The following—my official journal of the expedition—may not perhaps be without interest.

ARTHUR T. DEW.

* The man of that name mentioned in Mr. MAXWELL's Journal in 1876. See Journal, Straits Branch Royal Asiatic Society, No. 9, p. 11.

13th November.—Took bearings from front garden of Magistrate's quarters, Selama:—

Bukit Tengas (Kedah),	...	... 345° 15'
Gunong Inas (highest point),	...	... 38°
Eastern highest peak on chain of Gunong Inas,	...	... 95° 15'

14th November.—Left at 8 A.M. on foot for Hulu Selama, 10 miles. Arrived at Hulu Selama 11.30 A.M. Gave out advances to men engaged for expedition to Pōng.

15th November.—Started from the *balei* at 10 A.M., wading through paddy fields. Crossed the Selama River, and arrived at TALIB'S house on Sungei Anak Tapa at 11.30 A.M.

Bearings:—Kampong Lúbok Buaya, ... 160°

Hot springs close by, ... 170°

Some of the men behind getting rice. Were joined here by two Semangs.

Started at 1 P.M. along path leading to Bukit Bintang.

Crossed the Sungei Rambutan several times—the path is often in its bed—water running right to left. Stopped at 3 P.M. in very heavy rain on banks of Sungei Rambutan, and commenced building camp, all hands shivering with cold and wet; leeches abundant; streams very much swollen by the rain; at one time it looked as if our camping ground would be flooded.

16th November.—It rained all night; started at 8.30 A.M. and went up a spur of the chain of Gunong Inas, called Hulu Rambutan, as the stream of that name rises here.

Went up to a height of about 400 feet; stopped at a point where three animal paths meet. Remains of old hut, tree marked with cross. We have steered about West so far. One path bearing East leads to Bukit Bintang, about a day's march distant, to where Pēnghúlu MAHOMED DAHARI'S old abandoned tin mine is. The other path, bearing away to the North, is the one we are about to take. Can hear Krian River roaring below to westward. Crossed the Krian River four times; big boulders, depth up to armpits; most uncomfortably swift. After ascending and descending a very steep spur, crossed the Sungei Bintang at 12.15 just above its confluence with the Krian River.

Crossed the Krian River three times again, and halted at 2 P.M. beside it, and set to building camp. Joined here by two other Semangs who should have started with us. One of them—named BUNGA—is a Pong Semang and came to Selama this way thirteen years ago, but has never been along it since. He is the only man to be found who has ever been at Pong, and he says he is sure he will be able to guide us there. He says we follow the Krian River, crossing and re-crossing as to-day up to its source in Gunong Inas.

We then go over the hill and eventually get to Sungei Rui, which we follow down to Pong, of course, cutting off corners. After to-night, he says, it will take us three more nights to reach Pong. Gunong Inas is said to bear from here, Camp No. 2, about N.N.E., Gunong Bintang E.S.E.

17th November.—Broke camp at 8 A.M.; crossed the Krian River fourteen times; water much shallower to-day, and the stream much narrower. Our path is now a rhinoceros track; marks of these animals quite fresh. After halting at midday, crossed Krian River eight times. Lost the path two or three times at a hot spring; a rhinoceros had evidently been just scared away from it, as the water was muddy. The water as it comes out from the rock (a sort of cave) is white and thick; tasted it, but it seemed quite tasteless. Remains of an old hut here, on top of a rock, where some Hulu Selama men once came to shoot rhinoceros. Halted at 2 P.M. at foot of a spur of Gunong Inas, on Krian River, which is a mere mountain torrent here, a series of cascades, about 6 feet wide, big rocks. Built camp.

We are encamped at the foot of a spur of Titi Wangsa, which we shall ascend to-morrow in a northerly direction. We have travelled, so far, in an easterly direction, passing to eastward of Gunong Inas. Gunong Inas bears from here due South.

18th November.—It rained for three or four hours last night; hut pretty leaky. Very cold here all night.

Started at 8 A.M. and went up the steep side of a spur of Titi Wangsa; on reaching the ridge followed the ridge line, steering about North; this ridge at one narrow point, 6 feet broad, had a precipice of 100 feet on each side. 9.30 A.M.

—Took bearings :—

Bukit Tengah (Kedah), S. W.

Gunong Inas (highest point), 105°

10 A.M.—Titi Wangsa, highest point N.N.E., quite close; rocky cliffs and precipices; patches of grass.

10.30 A.M.—Came in view of a gap between Gunong Inas and Titi Wangsa bearing N.N.E. about 6 or 8 miles distant. The Semang, BUNGA, says we pass through that gap. We steer for it accordingly.

11 A.M.—Crossed a small stream, feeder of Krian River; water running left to right.

12.—Stopped beside Krian River. It is only a little brook here, 6 feet wide; water running left to right.

On starting again followed main wild elephant track, which leads through the pass, but, avoiding a large number of fallen trees, lost it; went up a steep hill, along its ridge, a good way, and down the other side. Stopped at 3 P.M. in heavy rain at a small stream at bottom of hill; water running left to right. Built camp. Elephant tracks abundant to-day. Had a great deal of unnecessary hard work, ascending and descending steep hills, through losing the way.

19th November.—Started at 8.30 A.M., about due East up a very steep hill, a spur of Titi Wangsa. No track; cutting our way; went on till we reached the ridge at about 1,500 feet elevation, and there struck the main wild-elephant track, which we lost yesterday afternoon, running N. and S. Followed along the ridge, down hill North for two hours; fresh elephant tracks all the way. I think one of the elephants was going on in front of us. At noon reached the foot of the ridge, where we crossed the Sungei Krong, running right to left. Followed the main elephant track, down this river, crossing and re-crossing it eight times. This stream is very swift and rocky, about twenty feet wide, but not very deep; there are numerous waterfalls; one crossing-place was just above a fall, and a slip would have been dangerous. This stream runs into the Rui. We follow it down all the way, and hope, with luck, to reach Sungei Rui to-morrow. During the afternoon, the Semang, BUNGA, being behind, we thought we could pilot ourselves, at least the Pēnghúlu did, with the result

that quite unnecessarily we went up a very steep hill ; lost all tracks ; wandered about and finally fetched the bottom again, and the river. We lost about two hours by this manœuvre.

It rained hard all day from 10 A.M. until 5 P.M.

Stopped to camp at 3.15 P.M. beside Sungei Krong, in heavy rain. Some of the men have run out of provisions. It will be *banyan* day with them till we reach Pong, which we shall not do until the day after to-morrow.

About 8 P.M. two big bamboos fell right on my hut, coming down with great force ; although a most fragile "lean to," strange to say, no damage was done.

20th November.—Started at 8.30 A.M. and followed down stream (Sungei Krong) steering a little East of North, the path crossing and re-crossing it. At 10 A.M. came to an old abandoned Malay camp beside the river. First sign of human beings for some days. At 11 A.M. arrived at Sungei Rui where the Krong runs into it, having crossed the Krong this morning 11 times ; shot a snake in a bush, about 6 feet long and as big round as my wrist ; the Semangs were afraid to pass it as they said it was dangerous. The Rui here is about 60 feet wide and not deep ; swift current ; roundstones at bottom, big rocks hardly any. Crossed it, and soon after, the Semangs discovering some wild fruit trees, and the track being here very well defined, I left them and most of the men behind to feast on fruit (none of them having had more than a mouthful or two of rice to-day), and pushed on with the Pěnghúlu for the hot spring, Sira Tye, which is on our track, in hopes of getting a shot at a rhinoceros or elephant before the men came up. Arrived at Sira Tye at 1.15 P.M., but no animals were to be seen, unfortunately, though marks were plentiful. This spot is all rock ; the Rui has a fall here of about 15 feet ; Sira Tye bubbles up out of the rock close to the mouth of a small stream running into the Rui. It is tolerably hot where the water bubbles up ; the stone is worn quite smooth, from animals continually licking at it. I tasted the water, but failed to see what the animals can like about it ; it has a strong sulphureous taste. The hot spring I tasted at Hulu Krian the other day was (to me) quite tasteless and was not nearly so warm. There are the remains

of a little hut up in a tree here, made long ago by one of the men of our party, who wanted to shoot a rhinoceros from it. He came from Kupang, Kedah. From here a good elephant and buffalo track leads off to the N. E. to Kenering, Hulu Pérak. This is one of the main Kedah-Pérak jungle roads. Started again at 1.45 P.M.; our path a little East of North. Crossed the Rui 12 times altogether to-day. Stopped to camp beside Sungei Rui at 2.30 P.M. It was along this road (the Pěnghúlu says) that Sultan ISMAIL escaped into Kedah territory in 1875, going to Kupang.* Leeches very bad to-day. Got our camp built before the rain came on.

21st November.—The Semang, BUNGA, says we are sure to reach Pong by midday to-day. Started at 8 A.M. and followed the buffalo track (Pérak-Kedah) for about half-an-hour. Then we crossed a small stream, water running left to right. Here we left the big path which trends away a little to the West of North, and goes to Siah, Kedah. We went about N. by E. along animal tracks, following close to Sungei Rui. 10 A.M.—Passed the sulphur spring, Sira Buluh, on side of Sungei Rui, there was too much water to distinguish the sulphur spring, but the smell of sulphur was plain. Went up the steep side of a hill and on to its ridge; then the Semang, BUNGA, found we were going wrong. Struck off again keeping near Sungei Rui, crossing and re-crossing it four or five times. This river is now getting uncomfortably deep for fording and is very swift; passed an old abandoned Siamese hut on the bank; afterwards lost all track; kept on finding one, losing it again. Followed the river; men had been along there at some time, judging by cuts on trees, probably after fish. Came to a track cut at right-angles to the river up a steep and slippery hill; went up it; when on top rain came down in torrents; followed track and lost it; tried several directions, and at last got on a well-defined one; followed it nearly an hour, when we found we had come back to a spot we were at in the morning. We must have gone round nearly a circle. The Semang seems to have got bewildered when we

* After the murder of the first British Resident of Pérak, Mr. BIRCH, and during the war which followed.

lost the sun, and I had neglected to look at my compass. Stopped at 3.30 P.M. in pouring rain by a small stream, a feeder of Sungei Rui, (Sungei Rui quite close), and set to building camp; men much dispirited. We were sure to reach Pong at midday to-day according to BUNGA; the men have had hardly anything at all to eat for the last two days; rice has been doled out to them half a handful each; they finished the last grain this morning; my own rice all finished; shall finish my last bit of fowl to-night; nothing else left; my things all wet, the rain has found its way into my water-proof bundle; my two Klings look rather unhappy at having to try starvation for a bit, I fancy they have helped themselves pretty freely to my provisions hitherto. Leeches very thick to-day, reminding one of Ceylon.

22nd November.—The men were anxious to turn back to the road leading to Siah, Kedah, which we left yesterday morning, and make for that place. By doing this we should have made a certainty of getting food within about two more days, whilst by going on in this manner in an unknown jungle, food might remain an uncertainty for some days longer. However, BUNGA stuck to the truth of his statement of yesterday morning that we were then within half a day of Pong, and, as I was sure that yesterday we had gone a good distance in the right direction before we went round in a circle, I determined to push on, and the Pěnghúlu seemed to think it was the wisest thing to do. Should we get too weak to walk any further, we must make rafts and chance being smashed by waterfalls in the Sungei Rui.

23rd November.—Started at 8 A.M. due North up a small stream, feeder of Sungei Rui, up a steep bit of hill, and got on the ridge where we lost our way yesterday; followed it along North, descended at the end of it, and at 9.30 A.M. crossed the Sungei Sam-Sam, which BUNGA at once recognised; water running left to right; it is a feeder of Sungei Rui; remains of loose stones built up for fish-trap; ascended the opposite ridge, freshly cut marks on trees all along; this was encouraging. At 11 A.M. found we had evidently lost the right track; guessed we had gone astray where several big trees had fallen across the path; went back there about $1\frac{1}{2}$ miles up hill, and pick-

ed up track again. It now leads off to the eastward; followed it along and descended the steep end of the ridge; at bottom found jungle was secondary growth and had previously been cultivated, and we now knew we were near Pong and food.

A little further on, at 1 P.M., reached Sungei Rui again. Three of the men who were quite done up, set to work to make a bamboo raft to descend the river on, the remainder of us followed the stream through secondary growth; past several fallen houses and abandoned gardens. In one of these there were a few sticks of sugar-cane and some green unripe plantains, we all went at these like a pack of wolves in a sheep-fold. Some had not eaten anything for three days and were nearly exhausted. This revived every one considerably, and we went on, following the river down, crossed it, and arrived at Pong at 2.30 P.M.

Found rice plentiful here, twelve cents per *gantang*; fowls half-grown three cents, large ones nine cents each. This is a small *kampung* of six houses, Siamese; there were formerly twenty, but the Raja of Patani took all the people away to work for him for nothing, in a distant place, and many never came back again; Klian Pong, a tin mine on the Sungei Pong, is a short distance from here, but it is not worked now. There were formerly five hundred Chinese there, but the Raja wanted all the profit for himself, so it was abandoned.

The nearest mine at work is Klian Intan; Klian Kladié is on the Sungei Krong not far below Sira Tye. I am informed there used to be an elephant track from here to it. It has long been abandoned. It drew supplies from Baling. There is a high perpendicular rock here called Batu Chigar about 300 feet high, lime-stone, it looks as if half the hill had been split from it, it faces the river.

We put up at the Siamese Temple; sandflies in myriads at night, and drove me to bed at 7 P.M.

I should have liked to have taken a day's rest, as the men had had rather a rough time of it, and we should have liked a day to get our clothes dry, having got no sun in the jungle for eight days, but I thought that our long absence might cause anxiety, so resolved to push on. Going back over the

same ground was not to be thought of as we had had quite enough of it.

There was formerly a path from Pong to Siah, Kedah, one day's march, but it has been long disused, and we could get no one who could show us the way with certainty. We should have gone from here to Siah about N.W., thence to Kupang, Bakar, Sedin and Mahang, and not going to Baling at all, thus saving a day.

The only well-known route is *viâ* Klian Intan, Baling, Kupang, Bakar, Sedin and Mahang; this I resolved to take. Started at 9.30 A.M. with Siamese guide. Crossed the Sungei Pong twice. Steered about North keeping alongside of Sungei Rui, following it down; crossed it twice. The first time it being rather deep, the Pënghulu, another man and myself tried going over on a *rakit* (raft) that was moored to a tree, but when in mid-stream it capsized, and we all had a refreshing trip to the bottom. At about 10.30 A.M. four men came up with us having been despatched from Hulu Selama with a letter from Mr. BREWSTER asking me to try and be down at Parit Buntar, Krian, on the 22nd. They had followed our track the whole way, and had done the journey in four nights; very fair work. We steered between N. and E., our path chiefly along streams and ridges; only two or three bits of hill; these streams are simply a mass of tin, and all the stone is a fine, black, slaty-looking substance that I should think was full of it. The path was a pleasant contrast to what we have been accustomed to for the last week, and we went along at a great pace. At 2.20 P.M. struck the main Pérak-Kedah-Patani buffalo track; followed it along and at 2.50 P.M. arrived at Klian Kalik.* Rested here awhile, while a heavy storm of rain came on. This is a *kongsi* of about thirty or forty Hokkien Chinese, who have only been here a short time. They were very civil. There are a great number of old abandoned tin workings here, chiefly the work of Malays, and the jungle is full of magnificent great durian trees; there must have been a large settlement here once. At 4 P.M. the

* Klian Kalik and Klian Intan were visited by Mr. MAXWELL in 1876. See Journal, Straits Branch of the Royal Asiatic Society, No. 9, p. 55.

rain being over, started for Klian Intan; went up a steep little bit of hill, down the other side, and we arrived at Klian Intan at 5 P.M., and were well received by the *towkay*. There are about one hundred Chinese here, Macaos and Hylams, all under one *towkay*, and the mines here have been worked a long time. The *towkay* was very hospitable, and made me very comfortable, and was very anxious to know when the country was coming under the Pérak Government.

24th November.—Started at 9 A.M. for Baling along the path by which the tin is carried to Baling. Men get fifty cents per half *pikul* for carrying it. Path bears about N. W.; crossed two steep hills, and arrived at a lake in the jungle at 11.45; the part visible being about two hundred acres in extent. A very pretty spot, this is about half way between Klian Intan and Baling and there is a hut here which serves as a resting place for the tin carriers. There is no stream running into this lake, and it is said that in the *wet* weather the water in it is comparatively low, while in the *dry* weather the water comes up to where the hut stands, a rise of about four or five feet. This sounds like a traveller's yarn, but some of my men declared they have seen it. There is also said to be an enormous water-snake, *ular deradai* or *deraday*, inhabiting this lake; this reptile is said to lie in wait for animals coming down to drink, and would take a man as soon as anything else. I have heard such wonderful stories of this species of reptile, of its capabilities, &c., that I cannot help thinking that like the *naga*, it exists only in the fertile imagination of the Malays, especially as no one seems to know of any one who has seen one. There is a Siamese village near this, situated some distance from the lake, of about twenty houses. The village is called Bichah Deradah and the inhabitants plant *padi*; they have built their *kampung* away from the lake, which would be an excellent site, for fear of this rival of the snake. This is in Patani territory.* Lots of fish in the lake. Saw some wild-ducks. Men showing signs of having had about enough of this marching.

* See Journal, Straits Branch of the Royal Asiatic Society, No. 9, p. 31, where this lake and village are mentioned.

Waited a long time for them to come up, most of them have bad feet. Passed some of the plantations of the Siamese villagers on the right; road going up and down; small but steep hills. Began to get into low jungle about 3 P.M.; crossed Baling River five or six times. Heavy rain came on at 3 P.M. drenching us thoroughly. Stopped a few minutes for shelter at a Siamese temple on the banks of Baling River. Went on and were joined by a Chinaman named AH SOOT, who offered to put us up at his house at Baling; he said the Resident had stopped there on his recent tour; gladly accepted his hospitable offer. Arrived at Baling* at 4.30 P.M. and took up our quarters in AH SOOT'S house, one of a row of ten or twelve brick buildings. This house is not occupied yet; so we have it all to ourselves, and thoroughly appreciate the luxury of a house once more. AH SOOT says the Resident when here told him to go and search for copper near the lake just mentioned, and to let him know the result; when I met him on the path he was just returning from there and showed me a piece of ore that looked very much like copper. He says a little distance from the lake there is a stream that flows through a cavern right underneath the hill. It was up this stream that he got the ore. He says he is going to work there for a few days longer until he is certain that he has come across plenty of it, and then he is going to take some to the Resident. He is very much afraid that the Patani people will find out what he is about, and is keeping it as dark as he can.

In front of the village here towers an almost perpendicular hill, Bukit Wang, all rocks, thickly wooded, with the rock showing out quite plainly, about 1,000 feet high, I should think. It is all limestone, and is easy of ascent along the ridge, and there are many large caves in it full of bats and therefore of guano I presume. They are a bad lot here, I have been warned by AH SOOT to be careful about opening the street door, and to have some one always watching it when open, as there are always people ready to help themselves to anything they can lay hands on.

* For a description of this place in 1876, see Journal, Straits Branch of the Royal Asiatic Society, No. 9, p. 62.

The river is only navigable here for native boats; can get down it to Kwala Muda in three days. The Semangs much astonished at the brick houses; none of them have ever seen one before.

The whole place has been burnt down and looted over and over again by gang-robbers. A cart-road should be made between Klian Intan and Baling, the latter place being the outlet for the tin produced at the former.

25th November.—MARASAT, one of the Pěnghúlu of Baling's underlings, paid me a visit this morning, the Pěnghúlu being away; I confide to his care one of my Klings, who has a bad foot and is quite unable to go any further.

As our next halting place, Kupang, was only about 4 hours' march, and the next, Bakar, too far to reach in one day, we did not leave our comfortable quarters until 10 A.M., and thus were able to get our clothes dried for the first time since leaving Selama.

Our course was about S.S.W., the first hour trudging through *padi* fields, following the course of Baling River at foot of Bukit Wang, on east side of the hill. The curious conformation of this huge rock was very striking to-day, with its numerous cavities and indentations, the southern end overhanging in a very threatening looking manner. There are two perpendicular masses of rock at top that look like old ruined castles, and at one angle there is a rock poised on a square block that looks very much like a heavy gun. At 11 A.M. crossed Sungei Pulai, feeder of Sungei Baling; water up to our armpits; very swift and muddy, and full of holes and snags over which I nearly broke my already much lacerated shins. Waited here nearly an hour for the men to come up. They arrived at 12, and it appears that after I had gone on ahead, the sick Kling insisted on coming on too, and the others had accommodated their pace to his; sent him back again. The rain came on in torrents. Crossed several small streams; rain lasted two hours. Stopped a few minutes beside a stream for refreshment; went on, and at 2.40 P. M. crossed the Sungei Chiah, very swift indeed and up to our necks, but for a friendly stump, I should have been carried off my legs. Sungei Chiah is a tributary of the Sungei

Kupang, and the latter of the Sungei Baling. Arrived at Kupang at 3 P.M. One of Pēnghulu MAHOMET DAHARI'S brothers lives here, and he placed a room of his house at our disposal. The men show signs of being nearly played out, lagging behind very much; most of them have got bad feet. This is not the weather for exploring trips, the rain has a most depressing effect on every one, and wet clothes and slushy paths make the marching tiring work. We encountered no hills to-day. There are three paths from Baling to Kupang, the one we took is the most direct and easiest. This is a *kampung* of about 100 houses, all the people are Patanis and they have the reputation of being a thoroughly bad lot like the Baling people. Robbery with violence is what they are most partial to. There is a farm here—opium and gambling—6 or 7 Chinamen. The *towkay* told me there were formerly several Chinese shops here, but one night the Malays of the *kampung* looted and burnt them all out. Some were killed, and Chinese enterprise is not likely to venture here again until this miserable country becomes one of the Protected States. The men mostly have a sullen, suspicious, crafty look about them. I fully expected an attempt at robbery at night through the floor, and once felt a shaking and heard a slight noise just under my head. I had my pistol ready to salute either head or hand that should appear through the floor, but it turned out to be a cow that had got under the house. One has need though to sleep with one's ears open in this country. It rained all night; house very leaky.

26th November.—Did not get under way until 9 A.M.; men very tired and no go in them; wading through swamps.

9.30 A.M. crossed the Kupang River, our course is about S.W. This is one of the most tiring days we have had, the road is a buffalo-path, and owing to the heavy rains these animals have churned it into slush often above the knee, and nearly always over one's boots. Crossed innumerable small streams, the path often being in their bed. Halted for refreshment at 12 beside Sungei Tawar, a feeder of the Baling, in a hut where some one had lately camped. Waited for men to come up, and went on at 10 o'clock. At 2 P.M. crossed the Sungei Dara; remains of old hut here. Two years ago, two

men camped in this hut ; they were searching for gutta. When they were out one day a tiger killed one of them, the other man went for help, and three others came, and they brought the remains back to the hut ; they all stopped there that night. That night the tiger came again and seized the other gutta searcher. The other men wounded it several times with their krisses, but did not kill it ; it got away after severely wounding the man.

Heavy rain came on at 2 P.M. and lasted till 3.30 P.M. Crossed a deep stream, the Si Puteh, and arrived at Bakar at 4 P.M. Men far behind ; some did not come up until dark, and two men came to grief in the stream here, soaking my cartridge bag with note-book, &c. in it and nearly losing a rifle. There are about 40 houses here. Put up in the house of the son of an old white-haired man who is slightly crazy and is Pěng-húlu MAHOMED DAHARI'S grandfather. He says he opened this place originally, and that he was the first man to settle in Hulu Selama, and that his son came afterwards and opened up the place.

They are all Patanis here ; went to sleep in the atmosphere of a cattle-shed ; there were buffaloes stabled beneath me.

27th November.—Started at 8 A.M., wading through padi fields ; crossed Sungei Bakar twice ; it runs into the Si Puteh and that into the Sedin. Some Chinese were going down with rafts of timber of three logs each. The Sedin takes them down to Kwala Muda. Went through a *lalang* field called Padang Malow, and crossed a stream of the same name ; water up to armpits. Passed some fine *padi* land all abandoned, called Padang Blam, and a stream of that name ; path under water for about half a mile ; this was a lively half-mile for all of us, as the water in this field was teeming with enormous horse-leeches, the first I have ever met with ; they were about 6 inches long. Fine groves of durian and other fruit trees all abandoned. They say that *hantu* killed all the cattle and other animals, and a lot of people died too. At 1 P.M. arrived at Kampong Badan, and stopped for refreshment beside Sungei Tawar. There are fine *padi* fields here ; eighteen houses. Went on at 2 P.M. ; crossed the Sungei Badan, and arrived at Sungei Sedin at

4 P.M. Water up to our armpits. Lucky we had no rain to-day, or we should have had to swim this river, baggage and all, as there are no boats here, and everything would have been soaked. Put up at the house of another of Pēnghūlu MAHOMED DAHARI'S brothers, at Kampong Sedin; he left Hulu Selama about two years ago. The first hour's march to-day was very bad, but afterwards the path, though a buffalo one, was much better than yesterday, and for once we got no rain. Course to-day between S. and W. There are ten houses here and few more further down the river. This river debouches at Kwala Muda; can get down in three days.

Met people on the path to-day for the first time since leaving Selama.

28th November.—Started at 7.30 A.M. *en route* for Hulu Selama. Had no sooner started than a drenching shower came on. This did not much matter as regards clothes, as we always put on wet ones in the morning, keeping the dry ones for camp; but it made walking heavy work. Crossed Sungei Teruna several times, a small rocky stream. Got to top of Bukit Teruna at 9.30 A.M., a steep and slippery hill. Rain now stopped. The path the other side very bad; plain mud up to the middle, often buffalo path; crossed Sungei Dingin, a small stream, four or five times; there is an old tin mine here, Klian Dingin; the Malays came and looted the *kongsi* house, and it has been abandoned ever since. Crossed the Sungei Mahang three times, and stopped at noon on its bank for refreshment and for the men to come up. Went on at 1 P.M.; crossed the Krian River at 2.30 P.M.; glad to get on Selama soil again; arrived at the Hulu Krian Kampong at 3 P.M. Stopped a short time and then pushed on; met a big python in the path. For the first time during the cruise, I had let another man carry my rifle, and when I got it the snake had gone. The only time I ever went out unarmed on the Kurau Sapatang road I met a rhinoceros face to face. I made for camp, and he followed me quite half a mile; it does not do to go in the jungle unarmed. The path now got worse and worse as we got near Sungei Rambutan and past the *kampong*, it was terribly churned up by buffaloes and other cattle; crossed the Selama River and arrived at

the *balei*, Hulu Selama, at 5.30 P.M., just as it was getting dark, a good day's work considering the road and that we had been on the steady march without a spell off for 15 days.

29th November.—7.30 A.M. started in boat for Kwala Selama. Delayed a good deal by fallen trees in three places; arrived about 3 P.M.

ARTHUR T. DEW.

[In connection with Mr. DEW's paper, the following brief account of a journey on foot from Province Wellesley to Selama on the 9th and 10th October, 1874, may be of interest. Selama was then in its infancy as a mining settlement and the paths leading to it were entirely unexplored by Europeans.—W. E. M.]

I went to Sempang Ampat on Thursday, the 8th instant, and passed the night at the police station there in order to effect an early start on the following morning. On Friday morning I was met by five Pěnghulus* and about fifteen ra'iyats, who were to accompany me to Selama, and started with them and four Hindu coolies as baggage-carriers at 9 a.m.

The Kedah boundary is reached immediately on leaving Tasek Estate, which extends up to the frontier; from thence there are paths which have been made at different times by Chinese wood-cutters, by one of which I reached the foot of the range of hills which lies between Tasek and Serdang. The first two or three hours were occupied in crossing the range by a difficult path, which, in most places, was nothing but a mere track in the jungle. A succession of small hills had to be crossed (the Malays declare that there are thirty-three of them) the last and highest of which is called Bělakang

* ISMAIL, Pěnghulu of Chero Tukun; MAT PUTEH, Pěnghulu of Junjong; DAUD, Pěnghulu of Pijangan; JAMAL, Pěnghulu of Chempadak; and LANANG, Pěnghulu of Tasek.

Parang. About half way over the range I crossed a stream called Prenggan Junjong, just above a small waterfall. This stream runs into the Tasek River. The descent after crossing the last hill is very steep, but the country on the other side is level for a long distance. After leaving the hills, the path runs through lofty forest with patches of *lalang* grass here and there, shewing where former clearings have been made, up to the Sungei Punti, a small and very winding river. The route then lay along the sandy bed of the stream which we repeatedly crossed to avoid going round all the turnings, and finally bore off towards the left to a deserted *kampung* formerly occupied by one HADI, who, with five others, was hanged at Bukit Tengah some years ago for a gang robbery and murder at Tasek village. A few fruit trees remain, but the place is rapidly relapsing into jungle. A little further on I came to the Serdang River, which runs into the Krian, a day's journey (according to my guides) from the place where I crossed it. I noticed two Malay graves on the bank of the river at this spot. A little beyond the river, the track which we had been following joins a much broader path, which runs from the village of Sungei Serdang to some tin-mines on Sungei Trap, which had lately been established by a number of Sumatra Malays (*orang rawah*), refugees from Larut. Avoiding the village of Sungei Serdang (thirty houses), which was, I was told, a considerable distance off on our right and would have been out of our way though it would have afforded shelter for the night, we followed the road to the left for some distance, and then turned off (again to the left) along a path leading to Dingin. Finding that it was impossible to reach Dingin, much less Selama, on that evening, I halted at about 3.30 p.m. on a piece of rising ground called Serdang Kudong, and camped out for the night in the jungle. On Saturday, October 10th, we started again soon after 6 a.m., and reached Sungei Trap in about half an hour. It is a larger river than the Serdang, and, like it, runs into the Krian. We followed the course of the Sungei Trap for some distance, crossing it four times to avoid making circuits. The path was a tolerably well beaten track, and the walking was easy enough, except where swamps had to be crossed. At Sungei Krising, a com-

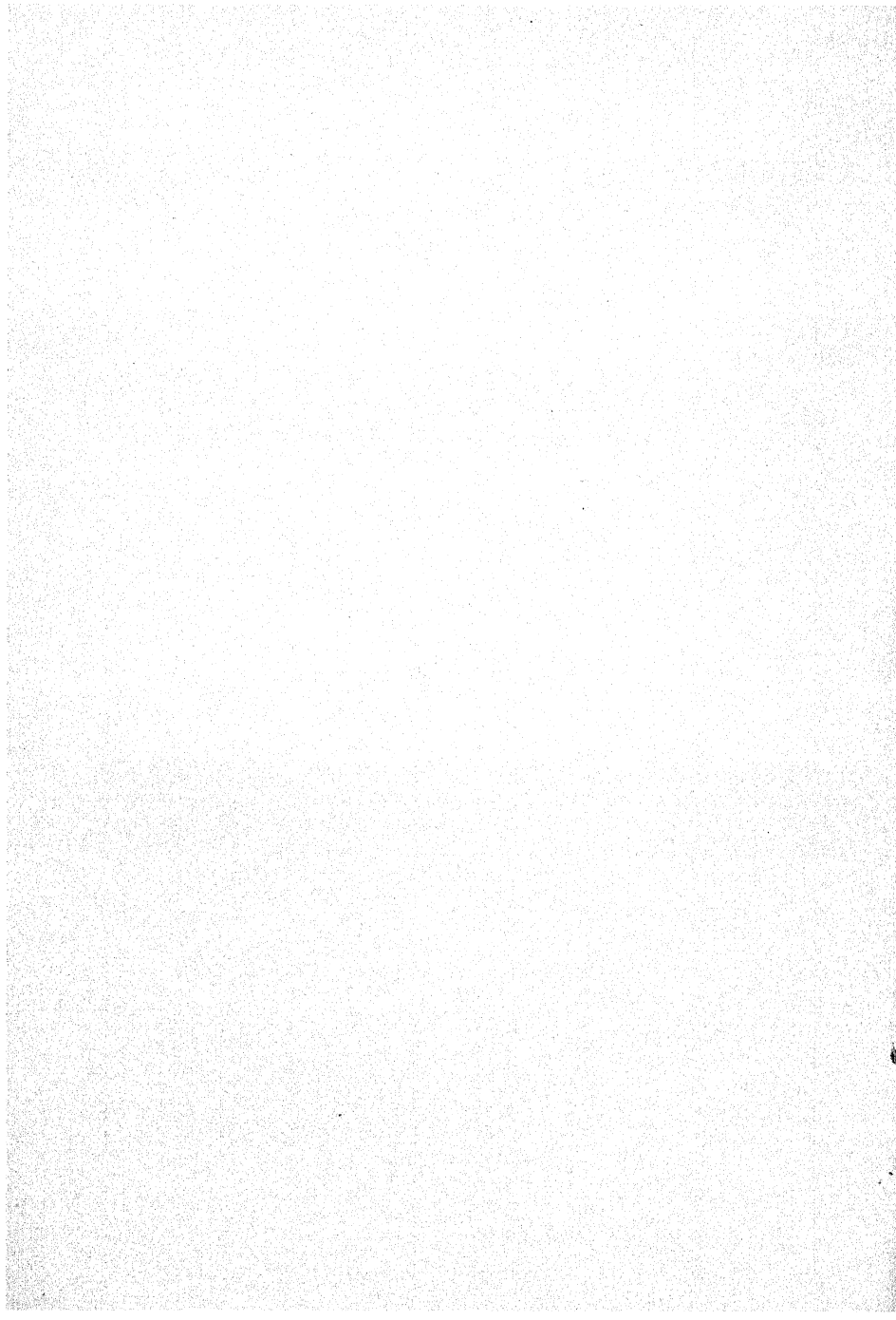
bination of swamp and river, I heard at 7.45 a.m. three volleys of musketry fired some distance off. I learnt afterwards at Selama that they had been fired by the Police there under the Colonial Secretary (Mr. J. W. W. BIRCH) as a salute on hoisting the British flag. The next stream which I crossed was Sungei Kasai, near which (at Sungei Buluh) there was a deserted house formerly occupied by some Pérak Malays who had opened a tin mine here without success. Near this place we met two Malays proceeding from Dingin to Sungei Kechil, who were induced to return and guide us to Selama, as my own guides did not profess to know anything of the route beyond Dingin. After passing another swamp (Sungei Tengas River) we crossed the lower part of Bukit Tengas, the only hill on the way after leaving HADI'S *kampung*. After descending the hill, we soon struck the Sungei Tengas, the stream of which we followed until its junction with the Sungei Dingin, which runs into the Krian. At this place there is a large clearing. Paddy was growing on recently cleared ground, and there were several houses surrounded by small plantations of Indian corn and plantains. At the junction of the two rivers, the stream was almost choked by large logs of timber ready to be made up into rafts and floated down the Dingin River to the Krian and thence to the Penang market. At a short distance beyond the Dingin River we reached the house of the Chinese wood-cutters, twelve in all, to whom the timber belonged. They had a shed full of rattans as well. Two creeks of the Krian River were next successively crossed, and at 1 p.m. we reached the Krian River itself. At this point the Malay facilities for crossing the river, which is very rapid, are some sunken logs to serve as footing and a slack rattan line fastened to trees on either side with which to steady oneself. My party were spared the necessity of testing the value of this apparatus by the timely appearance of two boats bound for Mahang (further up the river) by which we were ferried across. The place where we crossed the river was considerably above Kwala Selama (CHE KARIM'S settlement), and we had a long walk through the forest, passing several houses of wood-cutters and boat-builders, to the Selama River, which we reached about 3 p.m.

I was hospitably received at Salema by CHE KARIM, and met there the Colonial Secretary and the officers who had accompanied him. They had reached Selama on the previous (Friday) evening. As I ascertained from Mr. BIRCH that there was no prospect of any occurrence in which my services or those of my Malays were likely to be called for, I left Selama on the following morning by boat, and returned to Butterworth.

The route which I followed to Selama is not the best one. Instead of starting from Tasek, I ought to have started from Sungei Kechil near the boundary pillar on the right bank of the Krian, and so have avoided the route over the thirty-three hills. I am told that there is a good path from Sungei Kechil to Sungei Serdang; thence the route is as I have described it, but Selama would have been sooner reached if, instead of proceeding on foot from Dingin, I had gone by boat down that river to the point of its debouchure into the Krian, which is close to the Kwala Selama. The swamps and rivers are the principal obstacles to be encountered in making a good bridle-road from Sungei Kechil to Dingin, and the difficulties which they present are not serious, for I passed nothing except the Krian River which was not fordable. I saw no signs of stone suitable for road-making except in one place. After passing Sungei Trap, the present path is well defined in most places, but muddy and slippery in general and often blocked up by fallen logs. Leeches abound. I met only two parties of natives on the road in the whole distance, and I noticed fresh tracks of elephants and a tiger, showing that the road is not very much used.

W. E. M.

BUTTERWORTH, PROVINCE WELLESLEY,
October, 1874.



MR. R. B. SHARPE ON BIRDS FROM PÉRAK.

*(From the Proceedings of the Zoological Society,
London, May 3rd, 1887.)*

ON a second collection of birds formed by Mr. L. WRAY in the mountains of PéraK, Malay Peninsula. By R. BOWDLER SHARPE, F.L.S., F.Z.S., &c., Zoological Department, British Museum.

(PLATES XXXVII & XXXVIII.)

Mr. L. WRAY, the Curator of the PéraK Museum, has forwarded me another interesting collection of birds, amongst which are several novelties. The circumstances under which the collection was made are best explained by the following letter from Mr. WRAY himself :—

PÉRAK MUSEUM.

*PéraK, Straits, Settlements,
November 15th, 1886.*

“ My Dear Sir,

“ In accordance with the promise contained in my last letter, I now send you a collection of 51 bird-skins, which I made during a six weeks' stay on the hills in the months of September and October. Although it is not to be considered a complete collection, still, from the difficulty experienced in getting fresh species during the latter part of the time, I fancy it is a fairly representative one.

“ The house in which I have been staying, and near which the collection was made, is about 4,400 feet above the sea-level, and there is only one other peak near which is higher, and that reaches to 4,700 feet. No other hills in the range, at least for many miles, rise higher than 5,600 feet. This

range, which is known as the Larut Range, is more or less connected on the North at the watershed of the Pérak River with the main range of the peninsula. It is covered with dense unbroken forest from base to peaks, without any elevated open or grass lands.

"Besides the birds mentioned in the list, I repeatedly heard the cry of the Argus Pheasant (*A. giganteus*), and I found their dancing-places at about 3,000 to 3,500 feet. I saw also examples of three or four species of hornbills and a green-headed bee-eater, but was not able to get specimens of them.

"Below 3,000 feet the hill forms become scarce, and the low-country ones begin to appear. The temperature at 3,300 feet on the hills ranges from about 56° to 76° in the shade, and at the higher stations from 50° to 72°. Judging from the records of the past six years, there are no regular seasons in Pérak. The rainfall on the Larut hills is from 200 to 250 inches per annum.

"I am, yours truly,

L. WRAY, *Junior*."

Mr. WRAY'S collection is divided into two parts, the first consisting of some low-country forms, a list of which I give for the sake of the notes appended by the collector. The latter are placed in inverted commas.

1.—*Oriolus xanthonotus*, Horsf.

"No. 77.—Larut. Irides and bill red."

2.—*Lalage culminata*.

"No. 74.—♀.Larut. Irides dark brown."

3.—*Trichixus pyrrhopyga*.

"No. 76.—♀.Blanja. Irides brown."

4.—*Pitta granatina*.

"No. 72.—♂.Blanja. Irides brown; bill and legs black."

5.—*Calyptomena viridis*.

"No. 73.—♂.Larut. Irides dark brown; bill yellowish."

6.—*Eurylæmus ochromelas*.

"No. 75.—♀.Larut. Irides pale yellow; bill cobalt-blue, with yellow markings on the upper mandible."

7.—*Harpactes kasumba*.

"No. 68.—♂. Larut. Irides crimson; bill and skin of face cobalt-blue. Fairly common in big jungle."

8.—*Halcyon concreta*.

"No. 70.—♂ Bill black above, bright yellow beneath; irides brown."

9.—*Ptilopus jambu*.

"No. 69.—♂ ♀. Irides white; bill yellow; feet and legs red. Very rare in PéraK. These specimens were collected in Kinta in July."

10.—*Osmotreron fulvicollis*.

"No. 71.—♂. Kinta. Irides white; feet and legs red. I have only seen two or three of these pigeons."

I have quoted the following papers, which relate to the Ornithology of the Malayan Peninsula, though most of them treat of the lower country on the western side:—

HUME, A. O. A First Tentative List of the Birds of the Western Half of the Malay Peninsula, Str. F., 1879, pp. 37-72.

—The Birds of the Western Half of the Malay Peninsula. Tom. cit. pp. 151-163.

KELHAM, H. R. Ornithological Notes made in the Straits Settlements and in the Western State of the Malay Peninsula. Ibis, 1881, pp. 362-395, 501-532.

—The same. Ibis, 1882, pp. 1-18, 185-204.

SALVADORI, T. Catalogo di una collezione di Uccelli fatta nella parte occidentale di Sumatra dal Prof. Odoardo Beccari. Ann. Mus. Civic Genov. XIV, pp. 169-253 (1879).

The following is a list of the second collection made by Mr. WRAY in the mountains, examples of some species not being sent to the British Museum:—

Neopus malayensis (Temm.); Sharpe, Cat. B. i., p. 257; HUME, Str. F. 1979, p. 44.

"No. 18.—♂ ♀. This eagle is the only large species that I have seen on the hills. It is fairly common, and usually flies about in small parties of four or five." (Not sent.)

Spizaetus limnaetus, (Raffl.); Sharpe, Cat. B. i., p. 272.

Limnaetus caligatus, Hume, Str. F. 1879, p. 44; Kelham, Ibis, 1881, p. 366; Salvad. Ann. Mus. Civic. Genov. xiv, p. 172—(1879).

"No. 19. On opening my window early one morning I saw one of these hawk-eagles sitting with crest erected on a stump of a tree, only about thirty yards from the house, and brought it down with a shot from my revolver. A second specimen was shot by my collector while perched on a branch of a tree quite near the ground, but was never found, as in searching for it the man got bitten on the leg by a snake (*Trimeresurus gramineus*), and gave up the search. These were the only two birds seen of this species." (Not sent.)

Spilornis bacha, Sharpe, Cat. B. i., p. 290; Hume, Str. F. 1879, p. 44; Salvad. t. c., p. 173.

"No. 64. ♀. Irides bright yellow. I only saw one pair of these birds, one of which I was fortunate enough to be able to shoot."

The specimen sent is very dark and almost as deeply coloured as typical Javan birds, certainly exceeding that of Malaccan specimens. The feathers on the hind neck and mantle are edged with sandy rufous. Wing 14.5 inches.

Glaucidium brodiei, (Burt.); Sharpe, Cat. B. ii., p. 212 (1875).

"No. 57. ♂. Irides yellow. Only one specimen of this pygmy owl was seen."

Syrnium newarense (Hodgs.); Sharpe, Cat. B. ii., p. 281 (1875).

"No. 65. ♀. Irides yellow. I found this owl seated on a branch of a small tree in a very dark ravine, and it was some time before I could decide whether it was a bird or some dead leaves."

This specimen is rather small, but there can scarcely be any question about its being identical with *S. newarense* and not with *S. Maingayi*, which is the yellow-faced form found in the Malay Peninsula (cf. Hume, Str. F. vi., p. 27). As a rule *S. Maingayi* and *S. indranee* have perfectly uniform faces of a deep ochreous colour, but one specimen (♀) from Coonoor has the face dusky and barred with blackish, exactly as in *S. newarense*, and therefore it shows either that the *S. newa-*

rense occurs in the Nilghiris, or else that the latter range contains an intermediate form between *S. newarens* and *S. indranee*.

The specimen sent by Mr. WRAY has the wing 4 inches. It is evidently a very old bird, being very dark above and very coarsely barred below, with a dark band across the chest, where the cross-bars are not so distinct. The face is deep rufous-ochre, with a few indistinct blackish cross-bars. Altogether the specimen may be said to belong to the eastern race of *Syrnium newarens*, with a tolerably uniform ochreous face. Such specimens are found in Formosa, Assam, Manipur and Sikkim, where a perfect gradation takes place between *Syrnium newarens*, leaving it absolutely impossible to draw any line between eastern and western examples.

Oriolus consanguineus, Wardlaw Ramsay.

"No. 59.—♂. Irides crimson; bill pale blue-grey. The female is black, without the red breast- and wing-spots. It is not a common bird. The range seems to be from 3,000 to 4,000 feet, but I have a specimen shot in Kinta at not more than 100 or 200 feet above the sea-level, at the foot of the central range of the peninsula."

The specimen sent is identical with one of the typical specimens collected by Mr. CARL BOCK, and now in the British Museum.

Bhringa remifer (Temm.); Sharpe, Cat. B. iii., p. 257 (1877).

"No. 46.—♂ ♀. Irides red-brown. The long tail-feathers of most of the males have no webs on their shafts, excepting on the racket-ends, the portion covered by the ordinary tail being quite naked. I obtained two males with webs on the shafts, under the shorter tail-feathers, and was at first uncertain whether these might not be two species; but as no difference was observable in the tails of the females (the upper portion of the long tail-feathers being webbed in every specimen), it seems more probable that the bird with the webbed upper parts of the long feathers are young males."

This is interesting, as continuing the range of the species southward from Tenasserim, but it is also known from Java.

Artamides larutensis, sp. n.

"No. 3c.—♂. Irides brown. The female has a lighter head than the male. Fly usually in pairs or small parties."

A large representative of *A. larvatus*, from which it differs in its purer grey colouration, blacker chin and cheeks, and by the colour of the under tail-coverts, which are white washed with ashy grey. The under wing-coverts are also for the most part white, but in both these cases the plumage may not be fully mature.

Adult male. General colour above uniform dark pearly grey, lesser wing-coverts like the back; median and greater coverts dark cindery grey, edged with pearly grey; bastard-wing, primary-coverts and quills black, fringed with ashy grey, margined with broader and paler grey on the secondaries, the innermost narrowly fringed with whitish at the ends; upper tail-coverts like the back; centre tail-feathers ashy grey, blackish towards the ends, the remainder black tipped with an ashy-grey spot, increasing in extent towards the outermost, which is also pale ashy along the outer web; crown of head like the back; a line across the base of the forehead, lores, feathers round the eye, end fore part of cheeks black; sides of face, ear-coverts, cheeks, and throat blackish, with an ashy shade, shading off paler on the lower throat and fore neck; remainder of under-surface of body deep pearly grey, a little lighter than the back; thighs dark slaty grey; under tail-coverts white, grey near the vent, the rest of the coverts marked with ashy grey; under wing-coverts grey, or grey varied with white bars; axillaries grey; quills below dusky, ashy white along the inner edge. Total length 11 inches, culmen 1.05, wing 6.45, tail 4.4, tarsus 0.95.

Pericrocotus igneus, Blyth; Sharpe, Cat. B. iv., p. 78; HUME Str. F. 1879, p. 57.

"No. 53.—♂. Irides brown. Not common. Only one specimen of this minivet was obtained."

Cryptolopha trivigata (Strickl.); Sharpe, Cat. B. iv., p. 396; Salvad. t. c., p. 204.

"No. 44.—♀. Irides dark brown."

Compared with specimens from West Java and Sumatra.

Rhipidura albicollis (V.); Sharpe, Cat. B. iv. p. 317.

"No. 31.—♀. Irides brown. These fantails are restless

and active in their habits, flitting about with their tails spread out and hardly ever for a moment still. This species and the one found in the low country (*R. javanica*) are said to be mad by the Malays, from the absurd and restless way in which they are always hopping and turning about. The present species I always found in small flocks, and almost invariably with quaker thrushes (*Alcippe*), Racket-tailed drongos (*Rhinocichla mitata*) and other birds. It frequents dense jungle, and has a sweet clear little song."

The only difference between the specimen sent and others from various parts of India seems to be that the white tips to the tail-feathers are rather larger and not ashy white, but pure white. Tenasserim specimens, however, seem to be intermediate.

Niltava grandis, Hodgs.; Sharpe, P. Z. S. 1886, p. 351.

"No. 38.—♂. Irides brown. Only one specimen seen in this stage of plumage."

The specimen is a young bird in spotted dress.

Muscicapula maculata (Tick.); Sharpe, Cat. B. iv., p. 207; Salvad. t. c., p. 203 (1884).

"No. 36.—♂. Irides brown. Quite common about 3,500 feet."

Copsychus musicus (Raffl.); Sharpe, Cat. B. vii., p. 63; Hume, Str. F. 1879, p. 64; Kelham, t. c., p. 515; Salvad. t. c., p. 236.

"No. 52.—Only found on clearings of the hills." (Not sent.)

Myiophoneus, sp. inc.

"No. 54.—♂ ♀. It is found in the rocky ravines and riverbeds of the hills from 1,000 feet or so to nearly 4,000 feet, but is a rare and shy bird." (Not sent.)

Mr. WRAY supposes this bird to be *M. Temmincki*, and says that it agrees with Jerdons description of that species. I think it will probably be *M. eugenii*.

Iole tickelli (Blyth) Sharpe, Cat. B. vi., p. 60.

Hypsipetes tickelli, Hume and Davison, Str. F. vi., p. 296.

"No. 39. ♂ ♀. Irides red-brown. Has an erectile crest. It is common above 3,500 feet, either solitary or in pairs. It hawks for insects, and also eats vegetable matter."

There is a slight difference between the birds of Péraak and typical *I. tickelli* from Tenasserim. The Péraak birds are rather darker, more ashy below, and decidedly more dingy olive on the flanks. These dull colours may, however, be due in great part to worn nesting-plumage, of which Mr. WRAY'S specimens bear evidence.

Trochalopteron peninsulæ, sp. n. (Plate xxxvii.)

"No. 25. ♂ ♀. Irides brown. Usually seen in the under-growth, but sometimes on the higher trees. One pair that I shot on a fair sized tree had been feeding on some large green seeds. There were also partly digested remains of insects in both of their stomachs. This bird has a pretty clear song, and roosts low down in the under-growth."

This species finds its nearest ally in *T. melanostigma* of Tenasserim, resembling that species in the black wing-spot formed by the primary-coverts, but it differs in many important points, which may be summarized as follows:—

1. A darker chestnut crown.
2. The back chestnut-brown instead of ashy.
9. Ear-coverts dingy rufous brown, not ashy.
4. Breast chestnut-brown instead of ashy.

The following is a description of the sexes of *T. peninsulæ*:—

Adult male. General colour above reddish brown, a trifle more olivaceous towards the lower back and rump; scapulars like the back; lesser and median coverts like the back, the latter slightly washed with rufous, greater coverts maroon-red; bastard-wing black, externally golden or maroon, the outer feather olive, greenish externally; primary coverts black, forming a large patch; quills blackish, externally olive-yellow with a golden lustre, rather brighter on the primaries; inner secondaries inclining to ashy grey towards the ends, which are edged with black; upper tail-coverts like the back; tail-feathers dusky, externally golden olive; crown of head deep chestnut as far as the occiput; nape and hind neck like the back, the former slightly tinged with rufous; lores and feathers over the eye black; sides of hinder crown dark ashy, forming a patch converging on the nape; sides of face, ear-coverts and cheeks dark rufous brown, blackish below the eye and on the

chin; throat and fore neck deep chestnut, becoming paler and more rufous-brown on the breast and abdomen; the sides of body and flanks somewhat duller brown; thighs and under tail-coverts dull rufous brown; under wing-coverts and axillaries like the sides of the breast; quills below blackish, ashy along the inner edge. Total length 10 inches, culmen 0.95, wing 4.1, tail 4.5, tarsus 1.5.

Adult female. Similar to the male. Total length 10 inches, culmen 0.95, wing 3.8, tail 4.3, tarsus 1.4.

Pomatorhinus Wrayi, sp. n.

"No. 24.—♂ ♀. Irides brown. This bird has a loud, clear, and rather pleasing song. It frequents the undergrowth and often the ground, going about in pairs. Stomach contained insects."

This species represents *P. tickelli* in the Péraik mountains, but it is everywhere much darker in plumage, the head being dusky brown, inclining to dark ashy. The tail is black instead of rufous-brown.

The following is a description of the typical pair of birds:—

Adult female. General colour above reddish brown, with indistinct dusky cross-bars under certain lights; lower back and rump slightly more olivaceous; upper tail-coverts again reddish brown; lesser and median coverts reddish brown like the back; greater coverts, bastard-wing, primary-coverts, and quills blackish brown, externally reddish brown, inclining to chestnut on the quills; tail-feathers blackish, washed externally with reddish brown, especially towards the base of the feathers, which are indistinctly barred with dusky under certain lights; crown of head more dusky brown than the back, and only slightly washed with rufous; lores ashy whitish; behind the eye a bare spot; no distinct eyebrow, but a streak above the ear-coverts, formed by the white longitudinal centres of the feathers, larger and more distinct down the sides of the neck; ear-coverts pale brown, followed by a reddish band down the sides of the neck; cheeks, throat, breast, and centre of abdomen white; sides of neck dusky brown, with some longitudinal white stripes intermingled; fore neck and breast with dusky margins to some of the feathers; sides of breast and of abdomen ashy grey, mottled with lanceolate

streaks of white, narrower on the latter; sides of body and flanks uniform reddish brown; thighs and under tail-coverts also reddish brown; under wing coverts and axillaries dark ashy; quills below dusky blackish, more ashy along the inner edge. Total length 10 inches, culmen 1.7, wing 4.1, tail 3.95, tarsus 1.55.

Adult male.—Similar to the female, but not so strongly streaked with white down the side of the neck. Total length 10 inches, culmen 1.65, wing 4.0, tarsus 1.6.

I have described the female, as the male is moulting and has not got its perfect tail.

Corythocichla leucosticta, sp. n.

"No. 37.—♂ ♀. Irides crimson. Frequents the undergrowth usually in pairs, and has an unusually loud song for such a small bird."

Compared with *C. striata* the present species is more ashy both above and below, and is easily distinguished by the white dots on the coverts and quills, these being fulvous in *C. striata*. The throat is distinctly mottled with blackish (not ashy) centres to the feathers.

Adult male.—General colour above ashy brown, with a slight ruddy tinge; all the feathers edged with black, producing a mottled appearance; rump not so distinctly mottled; wing-coverts like the back, and edged with black in the same manner, each having a tiny white spot at the tip; bastard-wing, primary coverts, and quills blackish, externally olive brown, a little more ruddy on the latter; all the quills with a tiny white spot at the end, larger on the inner secondaries; tail feathers dark brown; externally reddish brown; head like the back, and mottled with black edgings in the same manner; lores and a distinct broad eyebrow ashy grey; sides of face dull ashy, shaded with brown on the ear-coverts, and having a faint moustache of whitish near the gape; cheeks uniform ashy grey; throat white, mottled with dark ashy-grey centres to the feathers; remainder of under surface of body dull ashy brown, with dusky centres; the sides of the body brown-er, becoming more rufous on the flanks and under tail-coverts axillaries and under wing-coverts olive-brown. Total length 5.4 inches, culmen 0.7, wing 2.5, tail 1.8, tarsus 0.95.

Adult female.—Similar to the male, but rather paler in colour. Total length 5.2 inches, culmen 0.7, wing 2.55, tail 1.75, tarsus 0.9.

Siva sordida, Hume; Sharpe, Cat. B. vii., p. 641.

"No. 33.—Irides white. This hill-tit is not often seen, so far as my experience goes. During bad stormy weather it seems to disappear altogether, probably taking refuge in the sheltered valleys."

A young bird, belonging to *S. sordida* or a closely allied species, and certainly quite distinct from *S. cyanoptera*. It has rather a long tail, and is yellower underneath than the type of *S. sordida*, and a comparison of fully adult birds is desirable.

Alcippe peracensis, sp. n.

"No. 32.—♂. Irides brown. This bird is common on the higher parts of the hills. It has a loud and musical song."

By the absence of the white eyelids this new species ought to be allied to *Alcippe phaeocephala* and *A. cinerea*; but it has a very distinct black band running down the sides of the neck, thus showing its affinity to *A. nipalensis*. It is, in fact, closely allied to the latter species, but may be distinguished by the want of the white ring of feathers round the eye.

Adult.—General colour above warm brown from the lower mantle downwards; the upper tail-coverts like the back; wing-coverts like the back; bastard-wing, primary-coverts, and quills dusky brown, externally like the back; the primaries edged with fulvous brown; tail-feathers brown externally like the back; crown of head, occiput, nape, hind neck, and upper mantle dark slaty grey, with a black streak extending from above the eye to the upper back; lores ashy white; feathers round eye, ear-coverts, and sides of neck ashy grey, lighter on the cheeks, which incline to ashy white like the throat; fore neck, breast, and abdomen creamy white; the sides of body and flanks light brown, darkening on the latter; thighs and under tail-coverts light brown; under wing-coverts and axillaries whity brown; quills below dusky, ashy whitish along the inner edge. Total length 5.4 inches, culmen 0.5, wing 2.5, tail 2.5, tarsus 0.75.

Minla soror, sp. n. (Plate XXXVIII. fig. 1.)

"No. 42. ♂. Irides dark brown."

Closely allied to *M. castaneiceps*, from which it differs in its much larger size, darker olive-brown colouration, and deep chestnut, not orange, edging to the quills.

Adult.—General colour above olive-brown, more distinctly olive on the lower back and rump; the mantle with narrow pale shaft-streaks, not very distinct; lesser and median coverts like the back; quills dusky blackish, externally olive-brown; the primaries edged with chestnut towards the base; the outer primaries margined with white; upper tail-coverts like the back; tail feathers ashy-brown, externally olive-brown; crown of head and nape bright chestnut, the feathers mesially streaked with rufous shaft-lines, white towards the forehead; lores and feathers round and below the eye sulphur-yellow; ear-coverts with a black streak along the upper part, surmounted by a streak of sulphur-yellow; remainder of ear-covert yellow streaked with black, and with a black stripe below, separating them from the cheeks, which, with the throat and under surface of body, are pale yellowish buff; the feathers of the cheeks and throat slightly mottled with brown tips; sides of body and flanks olive-brown; thighs olive-brown; under tail-coverts yellowish white, with dusky centres; under wing-coverts and axillaries pale-yellow; quills below dusky, ashy yellowish along the inner edge. Total length 4.7 inches, culmen 0.55, wing 2.6, tail 2.0, tarsus 0.85.

Stachyris nigriceps, Hodgs.; Sharpe, Cat. B. vii., p. 532, (1883).

"No. 56. ♂. Irides brown."

Apparently identical with Himalayan specimens.

Cyanoderma chryzæa (Hodgs.); Sharpe, Notes Leydon Mus. vi., p. 173 (1884).

Sachyridopsis chryzæa (Hodgs.); Sharpe, Cat. B. vii., p. 601.

"No. 35. Irides brown. Male and female similar."

The specimen sent seems to me to be inseparable from *S. chryzæa*. It is a trifle less distinctly streaked on the head, showing an approach to *S. assimilis*, but it has the brilliant throat of *S. chryzæa*.

Phyllergates cucullatus (Temm.); Sharpe, Cat. B. vii., p. 229—(1883).

"No. 50. ♂. Irides light brown. Only seen in dense jungle."

Identical with Javan specimens.

Sutoria maculicollis (Moore); Sharpe, Cat. B. vii., p. 218 (1883).

"No. 51. ♀. Irides light brown. Shot in a clearing at 3,300 feet."

Pteruthius æralatus, Tickell; Hume and Davison, Str. F. vi., p. 368 (1878).

"No. 34. ♂. Irides brown. This bird is fairly common on the higher parts of the hills."

Slightly smaller than the typical *P. æralatus* (wing 3.1), but not specifically separable. *P. cameranoi*, of Salvadori (t. c., p. 232) is undoubtedly the same.

Æthopyga Wrayi, sp. n. (Plate xxxviii, fig. 2).

"No. 41. ♂. Irides dark brown. This honey-sucker is very plentiful in the jungle, on the tops of the hills, and in the clearings. I have not observed it lower than 3,000 feet. There is another species of honey-sucker, but I was not able to get a specimen of it."

This species is the Malayan representative of *Æthopyga sanguinipectus*, from which it may be distinguished by its black, non-metallic throat and fore-neck.

Adult male.—General colour above dark crimson on the mantle and back; scapulars black; on the rump a patch of sulphur-yellow; bastard-wing, primary-coverts and quills blackish, a little browner on the edge of the latter; upper tail-coverts metallic violet-blue; tail-feathers black, the long centre ones externally metallic violet-blue; crown of head metallic violet-blue, with a purple reflection; lores, sides of face, and ear-coverts black; cheeks metallic blue, forming a moustachial streak; throat, fore neck and chest velvety black, the sides of the latter dark crimson enclosed by black; breast abdomen, sides of body and flanks pale olive-greenish, yellower on the centre of the breast, which is also streaked with black, and just below the velvety black of the upper breast are some tiny longitudinal streaks of scarlet; on the sides of the body and flanks a tuft of pale yellow; thighs and under tail-coverts like the breast; under wing coverts and axillaries yellow, with

white bases ; quills below dusky blackish, white along the inner edge. Total length 5 inches, culmen 0.7, wing 2.0, tail 1.6, middle feathers 2.6, tarsus 0.5.

Arachnothera magna, Hodgs. ; Shelley, Monogr. Nect. pl. 112, fig. 1.

"No. 26. Irides brown. Feet and legs bright orange ; bill black. Female much larger than the male. A very active bird, with a loud harsh note."

Arachnothera longirostris (Lath.) ; Shelley, t. c., pl. 114 ; Hume, Str. F., 1879, p. 55 ; Kelham, t. c., p. 501 ; Salvad., t. c., p. 214.

"No. 25—Irides brown. I only saw these spider-hunters once, when a large party of them were fluttering on the tops of some small trees, making a continual chirping."

Dicaeum ignipectus (Hodgs.) ; Sharpe, Cat. B. x., p. 41.

"No. 49.—♂. Irides brown."

A specimen in bad condition, but apparently identical with others from the Himalayas.

Deudrophila azurea (Less.) ; Salvad. t. c. p. 211.

"No. 55.—♀. Irides white ; skin round eyes white ; legs and bill blue-grey. Sexes alike. This pretty little nuthatch frequents the densest parts of the jungle, usually in the ravines, and seems to prefer the trunks of the largest trees to hunt for insects, &c. Is seen singly or in small parties of three or four."

Count Salvadori finds fault with Gray's figure of this species, and says that the feet in the dried skins from Sumatra were greenish, not yellow ; but it is probable that they became yellow in time, and certainly our Java skins have yellow legs ; but a Timor specimen has them dark, like the PéraK bird. Both the last-named specimens are duller blue on the back than the Java specimens.

Zosterops auriventer, Hume ; Sharpe, Cat. B. ix. p., 163.

"No. 43.—♀. Irides yellow-brown."

Motacilla melanope, Pall. ; Sharpe, Cat. B. x., p. 497 (1885).

Calobates melanope, Hume, Str. F., 1879, pp. 65, 161 ; Salvad., t. c., p. 236.

"No. 40.—♂. Irides dark brown. Males and females alike."

Hirundo gutturalis (Scop.); Sharpe, Cat. B. x., p. 134 (1885); Hume, Str. F., 1879, p. 47; Kelham, t. c., p. 372.

"No. 62.—♂. Irides dark brown. Very plentiful on the summits of the hills.

Apparently an adult male before the winter moult.

Nyctiornis amictus (Temm.); Dresser, Monogr. Merop., pl. i.

"No. 29.—♀. This bird is partial to the lower trees and bushes in the forest, and extends from the plains up to the very top of the hills. The nest is made in a hole excavated in a bank of earth, in the same way as with the merops.

"It makes a sort of laughing noise, something like 'Kār-kā-kā-kā-kā-kār.' It was some time before I was able to identify this bird as the caller, until I shot one in the act. The amount of red on the head and throat varies very much; and in one the plumage was wholly green, excepting the tail, which was the same as in the normally coloured bird."

Hierococcyx fugax, Horsf.; Hume, Str. F., 1879, p. 53; Kelham, t. c., p. 391; Salvad., t. c., p. 185.

"No. 61.—♀. Irides brownish yellow. This was the only member of the family Cunalidæ that I met with."

Cyanops Ramsayi.

Megalæma Ramsayi, Wald.; Hume and Davison, Str. F., vi., p. 152.

"No. 20.—♂ ♀. Irides brown. This barbet is common above 3,500 feet."

This is a Tenasserim species, not previously known to occur to the south of that province.

Megalæma ooti.

Cyanops ooti, Salvad., t. c., p. 180.

"No. 21.—♀. Irides red-brown. I did not meet with this species higher than 3,500 feet, nor lower than 3,000 feet. It is plentiful, but, from its frequenting the tops of tall trees, is difficult to shoot. Both of these barbets are very noisy birds."

Psilopogon pyrolophus, S. Müll.; Sharpe, P. Z. S., 1886, p. 352; Salvad., t. c., p. 178.

"No. 14.—I observed one male of this species with the under tail-coverts scarlet; and another with them green, with the extreme tips of the feathers tinged with scarlet. It is a very silent bird, and only occasionally utters a harsh note, something like that of a wood-pecker."

Chrysophlegma malaccense (Lath.); Hargitt, Ibis, 1886, p. 276.

Callolophus malaccensis, Hume, Str. F., 1879, p. 52; Salvadori, t. c., p. 182.

"No. 23.—♀. Irides brown. A low-country form. The specimen sent was shot at nearly 4,600 feet."

Gecinus chlorolophus.

"No. 22.—♂. Irides crimson. The only wood-pecker seen in the higher parts of the hills.

Lepocestes porphyromelas.

Blythipicus porphyromelas, Hume, Str. F., 1879, p. 52.

"No. 58.—♂. Irides brown."

Miglyptes grammithorax, Malh.; Hargitt, Ibis, 1884, p. 191.

Meiglyptes tristis, Hume, Str. F., 1879, p. 52; Kelham, t. c., p. 388; Salvadori, t. c., p. 184.

"No. 63.—♂. Irides brown."

Vivia innominata (Burt.); Salvadori, t. c., p. 184.

"No. 48.—♀. Irides brown. This pretty little piculet seems to be rare, as I only met with it once. I saw a small bird on the almost vertical branch of a shrub, pecking at it in the same way as a wood-pecker, and took it to be a nuthatch until I shot it."

I showed Mr. WRAY'S specimen to my friend Mr. HARGITT, who pronounced it identical with Himalayan examples. By the discovery of the species in the Larut mountains its range to the southward is much extended, though it occurred to Dr. BECCARI in Sumatra.

Carpophaga badia (Raffl.); Hume, Str. F., 1879, p. 67.

"No. 45.—Irides greyish white; feet and eyes crimson-red. I have also collected this pigeon on the plains near the mangrove-swamps, in May and June, though it is not by any means common, and does not seem to have been noticed by collectors in the Straits. Like *C. insignis* of Hodgson, it

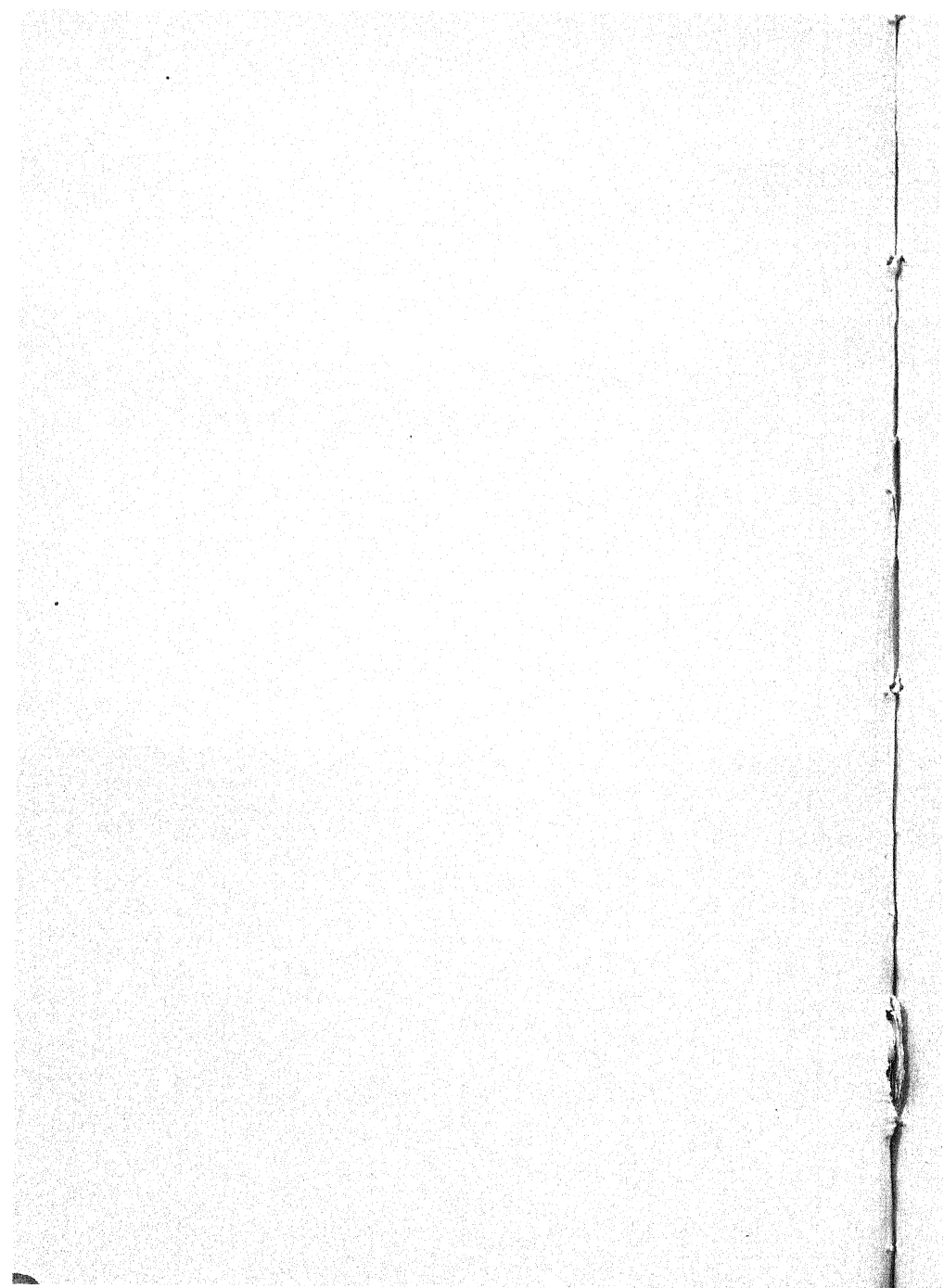
appears to descend from the hills to the plains during the month of April, May and June."

Macropygia, sp.

"No. 60.—♂. Irides pale brown, with an inner ring of white; legs dull lake-red. Only one specimen of this handsome tree-dove was procured, so it is probably rare. I shot it at upwards of 4,000 feet.

"Some three years ago I shot a small reddish-brown dove, about 9 or 10 inches in length, near the top of the Larut hills, but unfortunately the skin was not preserved. I also found a nest belonging to the same species, which was built of twigs and contained white eggs. It was on the top of a small palm tree, about 5 feet from the ground. These two species and *Carpophaga badia* are the only representatives of the *Columbæ* which I have seen in the upper parts of the mountains."

So far as I can see, this dove is *M. tusalia* of Hodgson; but I must confess that the variations of plumage in this genus require more time to work out than I have at present at my disposal.



OCCASIONAL NOTES.



BIOGRAPHICAL MEMOIR OF CAPT. T. J. NEWBOLD, 23RD MADRAS LIGHT INFANTRY.

IN No. 3 of Notes and Queries issued with No. 16 of this Journal, information was asked for as to the life of Capt. NEWBOLD, the author of a "Political and Statistical Account of the British Settlements in the Straits of Malacca" (Murray, 1839). Notice was obligingly taken of this by the writer of "Excerpta Orientalia" in the Journal of the Royal Asiatic Society for January, 1887 (Vol. xix, N. S., Part I, p. 171), and profiting by the reference there given, I communicated with the Editor of the *Times of India* published at Bombay, with the result that I have been courteously furnished with a copy of a biographical notice of the deceased officer, which appeared in the *Bombay Times and Journal of Commerce* on June 5th, 1850. This will not be without interest to those who have admired and profited by the industry and accuracy exhibited in NEWBOLD'S work on the Straits Settlements, which, though published nearly half a century ago, and necessarily out of date in many particulars, is still a valuable work of reference.—W. E. M.

The late Captain Newbold, Madras Army.

It is with much regret that we have learnt of the death of Captain T. J. NEWBOLD, of the 23rd Madras N. L. I., Assistant to General FRASER, Resident at the Nizam's Court, Hyderabad. The melancholy event took place at Mahabuleshwar, whither the deceased had gone for change of air, on the forenoon of the 2nd instant. Captain NEWBOLD enter-

ed the Army in 1827, and was promoted to Captain on the 10th April, 1842. He was known as an enthusiastic and indefatigable student, languages and history at this period of his career forming his favourite pursuits. In 1835 a short but promising paper, subsequently published in their Transactions, was laid by him before the Literary Society of Madras, entitled "A Brief Notice of some of the Persian Poets." The next paper from his pen, to be found in the *Madras Journal*, is on the Genealogy of the Kings of the Mahomedan Dynasty in Achin, extracted from a Malayan manuscript—it is printed in the 2nd and 3rd volumes; and this was followed by a short but learned notice, printed in the latter of these, on the language of the Batins of Sumatra, with remarks on its Hindu affinities. These papers were quite sufficient to bring our young linguist into notice, and he at this time became member both of the Bengal and Madras Societies, and was shortly after appointed A.D.C. to Brigadier-General WILSON, then Commanding at Kurnool. In 1838 an elaborate paper on the Malayan Peninsula was prepared by him for the information of General WILSON, and presented by that Officer to the Madras Society—it appears in the 7th volume of their Transactions. Along with this was presented a large collection of Malayan MSS. and books, accompanied with a valuable note on their contents. In the same year he prepared for the press, and despatched to England for publication, his work on the Straits of Malacca—the largest of the productions of his pen. It contains a full and elaborate account of the British Settlements in the Straits—their geography, political and physical, and their civil and natural history, together with a vast variety of miscellaneous information, such as required the utmost patience, labour and care to have collected. He about this time prepared a Zoological and Botanical Catalogue for the Straits; it was printed and circulated for correction and enlargement, but was considered too incomplete for publication. In the same year Lieutenant NEWBOLD first appears before the world as a geologist—though it is quite obvious, from his papers, that the subject had long been familiar to him, and that he had attained a high degree of proficiency in the study

of the science. A paper by him on the *reguir*, or black cotton soil of India, was in the spring of that year read by Mr. CHRISTIE before the Royal Society of London; while a very excellent account of the geology of a portion of the Deccan is to be found in "A Description of the Valley of Sondur," in the heart of the Balaghat Territories, ceded to the British by the Nizam in 1800. The paper is a very elaborate one, abounding in agricultural, statistical, and commercial, as well as scientific information. This was followed in 1839 by a geographical, historical, and statistical account of the ceded districts, distinguished by the same valuable characteristics as the paper preceding it. In 1840 Captain NEWBOLD visited Europe, and was about two years absent from India. His time wherever he went was as usual devoted to those studies which from the date of his arrival in India until the hour of his demise were never for a moment interrupted. The Egyptian Desert was on this occasion minutely surveyed by him: the survey afterwards became the subject of a paper, and the travertine around Rome, and conglomerate and recent calcareous formations along the shores of the Red Sea and the Mediterranean, became subjects of his special attention. Captain NEWBOLD was about this time advanced from the post of A.D.C. to General WILSON to that of Assistant Resident at Kurnool; and in 1844—we are unable to trace his various contributions to the press for the five years preceding this—appeared a very able article in the *Bengal Transactions*—those already noticed having been published in the *Madras Journal*—on a recent fresh water deposit in Southern India, with a few remarks on the origin and age of Kunkur. The origin of the vast masses of curious variety of limestone, so far as is known peculiar to India, he ascribed to the agency of thermal springs charged with lime, such as seen to have produced the travertine of Italy: that now coming into existence he considered due to the action of the rains. The matter was afterwards enlarged on by him, and he came ultimately to lean towards the latter theory as sufficient to explain the formation of Kunkur without the aid of other agency, and this view of the case seems to have been fully made out by Captain JAMES

ABBOTT of the Bengal Artillery, so that there no longer appears any mystery in connection with the origin and characteristics of this most curious formation. In 1845 three papers on the same general class of subjects were presented by him to the Bengal Asiatic Society, and printed in their Transactions—entitled “Notes, chiefly Geological, across the Peninsula of India from Madras to Goa, &c.”—while the subject was continued in four very valuable papers published the following year in the *Bengal Journal*, containing notes on the geology of both the eastern and western coasts; one on the formations around Hyderabad having been drawn up by him in 1847. In 1845 a series of very valuable papers by him appeared in the *Journal of the Royal Asiatic Society of London*, entitled “A Summary of the Geology of Southern India”; and in this was comprised an outline of nearly the whole of his previous researches. The article on the Geology of India published in the *Calcutta Review* for 1848, is little more than an abstract of these papers, so far as the East is particularly concerned. In these papers our other peculiarly Indian formation—laterite—had occupied a large share of attention, as Kunkur had done before; and though much information both new and valuable was furnished by him on the subject, his arguments regarding it are less convincing, and his conclusions less clear and definite, than those attained in reference to the fresh-water limestone. To him we owe the first account that has been published of the lignite found, or said to be found, in laterite near Cochin, for we candidly confess ourselves still unsatisfied on the subject; as well as of the corundum pits in Southern India, the mineral itself having been known for nearly half a century. In 1848 he was, on the appointment of Captain MALCOLM to the agency at Joudpore, nominated Assistant to General FRASER, Resident at the Court of the Nizam—a situation he was unhappily not long destined to enjoy. His health now began rapidly to fail him, the symptoms being supposed pulmonary—and he was recommended to try the sea coast for the benefit of air: he proceeded accordingly to Madras, and afterwards to Bombay, where he for some months resided. He visited Scinde, and made a short sojourn at

Kurrachee, and afterwards proceeded to the Persian Gulf, having spent nearly a year travelling in Arabia and Mesopotamia. He returned to Bombay in February last, considerably improved in appearance, but with no signs of the eradication of the malady which to all but himself had long appeared irremediable. He had in March forwarded his papers and collection of specimens, and other heavy baggage to Hyderabad, whither he himself proposed to follow, when he was induced to visit the Mahabuleshwar Hills. Here he spent six weeks, not apparently either gaining or losing greatly in health or strength; when he was suddenly cut off, without a pang or moment's warning, in the midst of his studies. Captain NEWBOLD was not one of those whom sickness prostrated, or who abandoned mental exertion the moment bodily weakness or languor were induced by failing health. On the contrary, his efforts seemed only to have become more assiduous, and his mind more active, as the material frame-work which held his spirit decayed; and we question if, during any two years of his enterprising life, he performed more intellectual labour than during those with which it closed. Under a severe regimen and the most rigid medical treatment—so weak as to be unable to ascend or descend twenty feet of an ordinary stair—while at Kurrachee, he literally crept along the sea-shore, explored Minora Point with a care never before bestowed on it, and in the midst of oyster-beds, beautifully coloured clays, schists, gravels, and conglomerate, he found a fine fresh water deposit which had escaped the notice of VICARY and all other geologists. Just before leaving for the Persian Gulf, he drew up a voluminous, learned, and elaborate paper on the subject of the sites of the Cities of Ai or Hai. The paper is full of biblical research and general learning, and admirably illustrates the accuracy and minuteness of the topography of the Old Testament. During his wanderings, he contributed some valuable papers to the London Societies on ancient geography; and on his return in February, forwarded a large, valuable, and varied collection of specimens to the Bombay Asiatic Society, with an able paper on the geology of this part of Arabia, and the

general character of the Nummulite formation which occupies so vast a space betwixt the 21st and 30th parallels—from Cutch to Gibraltar. He continued to the last daily engaged in studies which were his delight and solace, and when summoned hence, was found with his harness on. Captain NEWBOLD was remarkable for the patience and industry with which all his researches were conducted, and the extreme care and caution evinced by him before pronouncing any conclusion. He never took a fact for granted when it might be ascertained by enquiry, nor ever was content to say "I do not know" in cases where ignorance could be dispelled by exertion, and never professed knowledge he did not possess. He was not only an able and accomplished, but a singularly amiable and excellent man—of great mental purity and personal worth; and no more distinguished enquirer has been removed from amongst us since the name of the illustrious JAMES PRINSEP was erased from the list of living philosophers."—*The Bombay Times and Journal of Commerce*, Wednesday, June 5, 1850.

Extract from "Men whom India Has Known"
by Higginbotham, p. 328.

NEWBOLD, *Captain*, 12th M. N. I.—A distinguished geologist and most accomplished orientalist and scholar. Assistant to the Resident at Hyderabad. Ob. 1850; Beryl Mine in Coimbatore, Account of, Edin. New Phil. Jl., Vol. XX, 241; Valley of Sondar, Mad. Lit. Trans., 1838, Vol. VIII, part I, 128; Temperature of the Springs, Wells and Rivers in India and Egypt, Phil. Trans.; republished Edin. Phil. Jl., 1845-46, Vol. XL, 99; Geological Notes on the South Mahrattah Country, Bl. As. Trans., 1845, Vol. XIV, part I, 268; Osseous Breccia and Deposit in the Caves of Billa Soorgum, Southern India, Ibid, 1844, Vol. XIII, part 2610; Visit to the Psilla Lakes, Isthmus of Suez, Lond. As. Trans., 1845, Vol. VIII, 355; Geological Notes from Masulipatam to Goa. On the Alpine Glacier, iceberg, diluvial and wave

translation theories with reference to the Deposits in Southern India, Bl. As. Trans., Vol. XIV, part I, 217. Geological Notes across the Peninsula of Southern India from Kistapatam, Ibid, 308; History of the Persian Poets, Mad. Lit. Trans., Vol. II, 245; Summary of the Geology of Southern India, Lond. As. Trans., 1845, Vol. VIII, 128, 213. Essays on the Metrical Compositions of the Persian Poets with a Notice of their Poetry, Mad. Lit. Trans, Vol. III, 113, 232. On the Code and Historical Manuscripts of the Siamese; On the Progress of Bhudhism to the Eastward, Ibid, Vol. VI, 117. Present Fresh Water Deposits near Kurnoul, Bl. As. Trans., 1844, Vol. XIII, 313. Account of the Mahomedan Kings of Acheen, Ibid, Vol. IV, 117. Notice of Malayan Code, Ibid, 390. Site of Hai or Ai, Royal City of the Canaanites, Bom. Geo. Trans., Vol. VIII, 335.—Biographical Notice of *Bombay Times*, May, 1850.

THE DUTCH EAST INDIES.

In an early number of last year's "Literary Record" (New Series, vol. vii, p. 28) we drew attention to the valuable work done by the Netherlands Institute* for the investigation of the languages, literature, geography, and ethnology of the Dutch colonies, especially those in the East. In continuation of that notice, we proceed to give a brief account of the more prominent papers contained in the seven quarterly parts that have been published since with unfailing punctuality. In *Biography*, there is a deservedly appreciative notice, by Prof. VREEDE, of the late J. J. MEINSMA, who, like his uncle, TACO ROORDA, did so much for the study of Javanese literature. There is, further, a valuable account, by CH. M. DOZY, of ABEL JANSZON TASMAN (\times 1659), the discoverer of Australia. Lastly, Dr. C. SNOUCK HURGONJE treats of SAYYID AHMAD IBN ZENI DAHLAN, Mufti of the Shafites at Mecca, and of his historical works. In this essay a flood of light is thrown on literary life at Mecca at the present day, and on the views at

* Bijdragen voor de taal-, land- en volkenkunde van Nederlandsch Indië.

present entertained concerning *the* or *a* Mahdi (see also an article by the same scholar in the "Revue Coloniale Internationale" for January, 1886). In *History*, Mr. P. A. TIELE continues his account of the Europeans in the Indian Archipelago, dealing with the period between 1611 and 1623. There are also two interesting contributions, from the pen of Mr. E. B. KIELSTRA, to our knowledge of W. Sumatra, the one treating of its history in the middle of last century, the other confining itself to the brief period of 1819-26, when he wars of the Padris began, and the island gradually passed from the hands of the English into those of the Dutch. *Ethnologists* will have welcomed with special interest the various elaborate treatises by Prof. G. A. WILKEN, viz., on the customs concerning betrothal and marriage among the people of the Indian Archipelago—a subject on which J. B. NEUMANN has lately given interesting details concerning the Battaks in Sumatra; on the custom of reckoning time by nights; on ithyophallic figures and kindred subjects; on traces of Shamanism as practised in the Indian Archipelago; and on the Papuas of the Geelvink Bay of New Guinea. Prof. PLEYTE, of Leiden, has supplied two papers, one on mnemonic and other marks, and another on prehistoric stone weapons and implements, while Mr. S. W. TROMP treats of the Bugi inhabitants of Kutei in Borneo. There is one paper dealing with a practical commercial question, which no one would have sought for in the "Bijdragen," on coffee culture in the Brazils, by Mr. K. F. VAN DELDEN-LAËRNE. Lastly, we have to note a number of important articles on topics connected with *language* and *literature*. And here, in a field in which he is thoroughly at home, Dr. SNOUCK HURGRONJE has a valuable collection of Meccan proverbs and proverbial sayings, while in another paper he corrects some current misconceptions concerning the meaning of the term Hijra and the veiling of Muhammadan women. Prof. KERN, of Leiden, who combines with a scholarly knowledge of Sanskrit an acquaintance with Old-Javanese or Kavi in its extensive literature, and is one of the leading authorities on the inter-comparison of the Malayo-Polynesian languages, has contributed an article on the phonology of that class, and another

on the Old-Javanese poem "Jantu Panggeharan," which gives an account of the creation of the world. Prof. VREDE's criticism of Kern's work on the Fiji language contains a large number of acute observations which testify to their author's competency to enter the lists in literary controversies on this subject. Lastly, an article, by C. A. VON OPHUYZEN, on the popular poetry of the Battaks, deserves favourable mention. As the Institute is engaged in a field of research, but a small portion of which has as yet been cultivated, and as the results of its work as deposited in the "Bijdragen" do the utmost credit to the learning of its working members, we may confidently look forward to the instructive contents of its further publications.—*Trübner's Record*.

The Koninklijk Instituut voor de taal-, land- en volkenkunde van Nederlandsch Indië have elected Mr. W. E. MAXWELL, C.M.G. (Member of the Royal Asiatic Society and late Honorary Secretary of the Straits Branch R. A. S.) as a corresponding member, in recognition of his philological studies.

"INDIAN NOTES AND QUERIES."

NOTICE.—OWING to pressure of official business, the Editor of "*Indian Notes and Queries*" is compelled reluctantly to discontinue the publication of that journal.

Subscriptions already paid in advance will be refunded by the PUBLISHERS, the "Pioneer" Press, Allahabad.

TREATY WITH JAVA.

Mr. NOEL TROTTER writing to a friend from Auckland, New Zealand, states :—"The original treaty dated the 23rd of De-

cember, 1811, between the Javanese authorities and Mr. ADAM on behalf of Mr. RAFFLES (as he was then), whereby the sovereignty of Java was made over to the British, is in the Museum here. Sir GEORGE GREY got possession of the Treaty at the Cape, and lately presented it to the Museum. He told me about it and said its existence is not generally known."

Mr. TROTTER writes that he also saw some Arabic or Malay documents in the Museum which probably belong to the same period.

It would be interesting to know what these other documents are.

H. T. H.

